W. MARKHAM School Ma.r

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AN INTRODUCTION TO Spelling *and* Reading Engliſh.

Being the moſt Plain and Eaſy METHOD of

Teaching *Young Children* to READ,

CONTAINING,

I. TABLES of *Monoſyllables*, adapted to the Capacity of the *Youngeſt Children*; leading them on gradually from the eaſieſt, to the more difficult, and ſo to the hardeſt Words.

II. TABLES of *Diſſyllables*, after the ſame Manner:

And,

III. TABLES of *Triſſyllables* with their proper *Diviſion* and *Accent*.

To which are added,

One Hundred and Sixty *Leſſons in Words of One, Two and Three Syllables*; ranged in proper Order, by Way of *Praxis* on the ſeveral *Tables*.

And a ſhort

CATECHETICAL DISCOURSE,

Explaining the Rules for *Spelling*, *Pointing*, &c.

Recommended *by many* School-Maſters, *under their Hands as the moſt* Practical *Performance of this Kind.*

The ELEVENTH EDITION.

To which is added

A TREATISE on the Arts of *WRITING* and *ARITHMETICK*; with a *Specimen* of the *Hands* now in Uſe: Engraved by Mr. BICKHAM, *Sen.*

ALSO

Six Familiar FABLES, adorn'd with proper *Sculptures*, to Delight and Inſtruct YOUTH.

Deſigned for the Uſe of SCHOOLS.

By *WILLIAM MARKHAM*,
Author of the *General Introduction to Trade and Buſineſs.*

LONDON:

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The SECOND EDITION *of*

A General Introduction to Trade and Buſineſs; or, The Young Merchant's and Tradeſman's Magazine. Being an Aſſiſtant to Youths, on their leaving School, and entering on Apprenticeſhips; deſigned to prevent their loſing the Advantages of the Learning they have acquired, and calculated for a General Inſtruction, progreſſively through the various Branches of Trade and Merchandiſe, under the following Heads: I. The Principles of Grammar explain'd; whereby the Reading and Writing true *Engliſh* are rendered very eaſy. II. The Uſe of the Pen made eaſy; or the beſt Inſtructions to attain a maſterly Manner of Writing; with complete Examples of the ſeveral Hands now in Uſe, and the form of Notes, Receipts, *&c.* curiouſly engrav'd by Mr. *G. Bickham*, Sen. III. Arithmetick in all its Parts, Vulgar and Decimal; with Examples in all the Rules (in the moſt conciſe Manner) applied to Buſineſs. IV. The uſual Contractions of Words and Titles; with proper Directions how to addreſs Perſons of Quality, and thoſe in publick Employ. V. Examples of Bills of Parcels, and Exchanges; Inſtructions for Remittances, Orders for Goods, Letters of Credit and Correſpondence, Invoices, Receipts, *&c.* Adapted to Trade in General. VI. Forms of Law Precedents, both relating to Trade, and Conveyancing; as Bills, Bonds, Leaſes, Articles, *&c.* VII. Water-ſide Buſineſs; with the Conſtitution of Keys, Wharfs, Porters, *&c.* And Obſervations on Freight, Average, Primage, *&c.* VIII. Directions for entering Goods at the Cuſtom-Houſe, inward, outward, and by Certificate; with an Account of Goods prohibited Exportation, and Importation, and an Account of Foreign Coins, Weights, and Meaſures. IX. Book-keeping after the *Italian* Manner, by double Entry; and a Collection of Arithmetical Queſtions, to divert Youth, and render the Knowledge and Calculation of Numbers more familiar to them. X. Tables of Intereſts from 1. to 1000 *l.* calculated in the moſt exact Manner, Decimally, to the Thouſandth Part of a Farthing. The Whole interſperſed with many curious Obſervations both for Delight and Inſtruction. By *William Markham*, Schoolmaſter.

TO THE

WORSHIPFUL, REVEREND, and WORTHY

GENTLEMEN,

THE

Aldermen, Clergy, and *Others;*

Who are SUBSCRIBERS to the

Charity SCHOOLS

OF

Bridge and *Candlewick* Wards,

LONDON:

This PIECE, Publiſhed for the Uſe of the POOR CHILDREN, Educated by *Your Charity*, is (with all Humility) dedicated by,

GENTLEMEN,

Your very humble Servant,

W. M.

WE, whoſe Names are hereunto Subſcribed (*being School-Maſters*) have peruſed this *Introduction* to *Spelling* and *Reading*; and do approve of the ſame, as very *uſeful* for that Purpoſe:

James Patterſon, M. A.
George Thompſon, M. A.
Robert Talbott, M. A.
George Topping, Cler'
Thomas Tomlinſon,
John Thompſon,
Robert Mann,
Thomas Murray,
William Brooks,
Alexander Henderſon,
William Smith,
Iſaac Brewſter,
Joſeph Acors,
Stephen Hall,
John Blundell,
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Joſeph Wight,
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William Thornton,
Thomas Blakeway,
William Bull,
John Day,
James Severn,
Thomas Maitland,
Jonathan Jackſon,
Chriſtopher Bradſhaw.
Solomon Lowe,
Richard Morris,
Thomas Smith,

THE

THE PREFACE.

THE Ten former Impreſſions *being diſpos'd of, and my Endeavour to ſerve the* Publick, *being kindly received, I have ſent into the World this* Eleventh Edition.

My Deſign in the firſt Publication of this Book, was to render this principal Part of Education, *as eaſy as poſſible, both to the* Teacher *and* Learner; *not by laying down* Rules *and* Theorems (*which* little Children *cannot underſtand*) *but by leading the* Pupil *on gradually, from the Knowledge of* Letters, *to* Syllables *and* Words, *in eaſy* Tables *and ſhort* Leſſons, *adapted to a* Child's Capacity: *And how well this Deſign has ſucceeded, I ſubmit to the Judgment of the many judicious* School-maſters *and* School-miſtreſſes, *who proceed by this* Method.

I hereby return my hearty Thanks to the many Reverend *and* Worthy Gentlemen, *concerned in promoting the* CHARITY SCHOOLS *in* GREAT BRITAIN, *for their* Kind Recommendation *of* this Book *to their ſeveral* Schools; *and alſo to the many* Maſters *and* Miſtreſſes *in* Town *and* Country *who encourage the* Uſe *of* it; *and my Endeavour ſhall be, in every* Edition, *to be publiſh'd for Time to come, to render it as* correct *as poſſible.*

I will now give thoſe who have not ſeen or conſider'd this Piece, *an Account of the* Method *of* Teaching *to* Read, *hereby propoſed; I have at the Beginning, placed* two Leaves *of* Alphabets *and eaſy* Syllables; *becauſe a* Child

wears out theſe firſt Leſſons, *before he learns them.*——*The* Tables *of* Words *are but ſhort, becauſe I would have more Space for the* Leſſons; *which ſooner bring the Child to* Reading.——*I have put ſome* Leſſons *in the* Engliſh Character, *that ſo* that *may be as familiar as the other* Characters.——*I have divided the* Words *of more than one* Syllable, *according to the* Rules *for* Spelling.——*I have made a* Catechetical Diſcourſe, *wherein the* Rules *for* Spelling *are explain'd, the Uſe of* Points, *or* Stops, Characters *uſed in* Printing, *or* Writing, Capital Letters *and other neceſſary Things are conſider'd; and if any Perſon ſhall deſire a* farther Inſtruction, in Grammar, Writing, Accompts, *and many other* Parts *of* Learning, *I have amply provided for him, in my* General Introduction *to* Trade and Buſineſs. *To oblige ſome* Friends *and* Well-wiſhers, *I have added a ſhort* Introduction *to* Writing *and* Arithmetick; *with a* Specimen *of the modern* Hands, *and the* Numeration, Pence, *and* Multiplication Tables, *as they are uſed in* Schools; *alſo ſome* Inſtructions *by Way of* Fable *or* Allegory: *And this is done in ſuch a Manner, as that it cannot fail of* Delighting, *as well as* Improving Children; *for* whoſe Sake only *this Book is publiſhed.*

Upon the thorough Conſideration, of what is herein exhibited, I cannot think of any other neceſſary Addition, *or* Alteration, *than what this* Edition *contains; but if any* good-natur'd Brother, *ſhall adviſe any Thing that will make the Piece* more uſeful, *I will be thankful for any* ſuch Information.

The

The Alphabets of LETTERS.

Roman Small Letters.
a b c d e f g h j i k l m n o p q
r ſ s t v u w x y z

Roman Capitals.
A B C D E F G H J I K L M N O P Q
R S T V U W X Y Z.

Italick Small Letters.
a b c d e f g h j i k l m n o p q
r ſ s t v u w x y z.

Italick Capitals.
A B C D E F G H J I K L M N O P Q
R S T V U W X Y Z.

English Small Letters.
a b c d e f g h j i k l m n o p q
r ſ s t v u w x y z.

English Capitals.
A B C D E F G H J K L M N O P Q
R S T U W X Y Z.

Vowels.
a e i o u, and w y for u i.

Conſonants.
b c d f g h j k l m n p q r ſ s t v w x y z.
bd, pq, mn, rt, vy, kh.

Letters joined together.
ct, ff, fi, ffi, fl, ffl, ſh, ſi, ſb, ſk, ſſ, ſſi, ſt, ſl.

Eaſy Syllables of Two Letters.

a	e	i	o	u	a	e	i	o	u
ab	eb	ib	ob	ub	ap	ep	ip	op	up
ac	ec	ic	oc	uc	ar	er	ir	or	ur
ad	ed	id	od	ud	as	es	is	os	us
af	ef	if	of	uf	at	et	it	ot	ut
ag	eg	ig	og	ug	au	eu	—	ou	—
ah	eh	—	oh	—	aw	ew	—	ow	—
ak	ek	ik	ok	uk	ax	ex	ix	ox	ux
al	el	il	ol	ul	ay	—	—	oy	—
am	em	im	om	um	az	ez	iz	oz	uz
an	en	in	on	un					

Eaſy Syllables of two Letters

a	e	i	o	u	y	a	e	i	o	u	y
ba	be	bi	bo	bu	by	pa	pe	pi	po	pu	py
ca	ce	ci	co	cu	cy	ra	re	ri	ro	ru	ry
da	de	di	do	du	dy	ſa	ſe	ſi	ſo	ſu	ſy
fa	fe	fi	fo	fu	fy	ta	te	ti	to	tu	ty
ga	ge	gi	go	gu	gy	va	ve	vi	vo	—	vy
ha	he	hi	ho	hu	hy	wa	we	wi	wo	—	wy
la	le	li	lo	lu	ly	ya	ye	—	yo	yu	—
ma	me	mi	mo	mu	my	za	ze	zi	zo	zu	zy
na	ne	ni	no	nu	ny						

TABLE

The Alphabets of LETTERS.

Roman Small Letters.
a b c d e f g h j i k l m n o p q
r ſ s t v u w x y z.

Roman Capitals.
A B C D E F G H J I K L M N O P Q
R S T V U W X Y Z.

Italick Small Letters.
a b c d e f g h j i k l m n o p q
r ſ s t v u w x y z.

Italick Capitals.
A B C D E F G H J I K L M N O P Q
R S T V U W X Y Z.

English Small Letters.
a b c d e f g h j i k l m n o p q
r ſ t y u w x y z.

English Capitals.
A B C D E F G H I K L M N O P Q
R S T U W X Y Z.

Vowels.
a e i o u, and w y for u. i.

Conſonants.
b c d f g h j k l m n p q r ſ s t v w x y z
bd, pq, mn, rt, kh,

Letters joined together.
ct, ff, fi, ffi, fl, ffl, ſh, ſi, ſb, ſk, ſſ, ſſi, ſt, ſl.

TABLE I.

Easy Words of One Syllable.

Add	wall	bass	den	big
bad	dam	lass	fen	fig
dad	ham	mass	hen	pig
had	pam	pass	pen	rig
lad	ram	bat	ten	wig
mad	can	cat	wen	bill
pad	fan	fat	less	fill
fad	pan	hat	mess	hill
wad	ran	mat	yes	mill
bag	tan	pat	bet	till
cag	wan	rat	get	will
fag	cap	sat	let	dim
hag	lap	tat	met	him
lag	pap	vat	net	rim
mag	rap	beg	pet	bin
nag	sap	leg	set	fin
rag	tap	meg	wet	pin
tag	bar	peg	yet	kin
wag	car	ell	bib	sin
all	far	bell	fib	tin
ball	jar	cell	jib	win
call	mar	fell	rib	hip
fall	tar	sell	bid	lip
pall	war	tell	hid	nip
tall	ass	well	lid	rip

sip

Easy Syllables of Two Letters.

a	e	i	o	u	a	e	i	o	u
ab	eb	ib	ob	ub	ap	ep	ip	op	up
ac	ec	ic	oc	uc	ar	er	ir	or	ur
ad	ed	id	od	ud	as	es	is	os	us
af	ef	if	of	uf	at	et	it	ot	ut
ag	eg	ig	og	ug	au	eu	—	ou	—
ah	eh	—	oh	—	aw	ew	—	ow	—
ak	ek	ik	ok	uk	ax	ex	ix	ox	ux
al	el	il	ol	ul	ay	—	—	oy	—
am	em	im	om	um	az	ez	iz	oz	uz
an	en	in	on	un					

Easy Syllables of Two Letters.

a	e	i	o	u	y	a	e	i	o	u	y
ba	be	bi	bo	bu	by	pa	pe	pi	po	pu	py
ca	ce	ci	co	cu	cy	ra	re	ri	ro	ru	ry
da	de	di	do	du	dy	ſa	ſe	ſi	ſo	ſu	ſy
fa	fe	fi	fo	fu	fy	ta	te	ti	to	tu	ty
ga	ge	gi	go	gu	gy	va	ve	vi	vo	vu	vy
ha	he	hi	ho	hu	hy	wa	we	wi	wo	—	wy
la	le	li	lo	lu	ly	ya	ye	—	yo	yu	—
ma	me	mi	mo	mu	my	za	ze	zi	zo	zu	zy
na	ne	ni	no	nu	ny						

TABLE

ſip	rod	tot	fun	purl
tip	ſod	wot	gun	duſt
fir	tod	bud	hun	muſt
ſir	bog	mud	pun	ruſt
his	dog	buff	run	buſh
miſs	fog	cuff	ſun	guſh
bit	hog	huff	tun	huſh
cit	jog	muff	cup	puſh
fit	log	puff	pup	ruſh
hit	fop	ruff	ſup	tuſh
nit	hop	bug	bur	buſk
pit	lop	hug	fur	huſk
ſit	mop	mug	but	muſk
tit	pop	pug	cut	tuſk
wit	ſop	rug	gut	cute
cite	top	tug	hut	lute
rite	for	bull	jut	mute
fix	nor	cull	nut	buſt
mix	boſs	dull	put	juſt
fix	loſs	full	rut	muſt
bob	moſs	gull	tut	ruſt
ſob	toſs	hull	cure	burn
hob	cot	lull	dure	turn
job	dot	mull	lure	urn
mob	hot	null	pure	cube
rob	got	pull	ſure	tube
ſob	jot	gum	cute	bub
god	lot	hum	lute	cub
hod	not	mum	mute	nub
jod	pot	rum	curl	tub
nod	rot	ſum	furl	mule
pod	ſot	bun	hurl	rule

TABLE

TABLE II.

A Ce	ale	ſand	elf	here
face	bale	wand	pelf	mere
lace	cale	gland	ſelf	were
mace	dale	ſtand	ſhelf	there
pace	gale	brand	belt	where
race	male	grand	felt	etch
brace	pale	ape	melt	fetch
grace	rale	cape	pelt	ſketch
trace	ſale	gape	ſmelt	wretch
back	tale	tape	bend	fence
hack	wale	caſt	lend	hence
jack	whale	faſt	mend	pence
lack	came	laſt	rend	thence
nack	dame	maſt	ſend	whence
pack	fame	paſt	tend	bench
ſack	game	vaſt	vend	tench
tack	lame	blaſt	blend	trench
black	name	cave	ſpend	wench
clack	ſame	gave	bent	length
ſlack	tame	have	lent	ſtrength
crack	blame	pave	rent	bide
age	flame	rave	ſent	bride
page	and	ſave	vent	hide
rage	band	wave	went	ſlide
ſage	hand	brave	crept	ſtride
wage	land	crave	ſwept	drift
ſtage	rand	grave	wept	lift

ſhift

ſhift	ſink	give	cloke	thoſe
ſwift	ſlink	live	ſmoke	dote
bright	think	lynx	ſpoke	note
fight	ſtink	minx	ſtroke	vote
fright	wink	block	yoke	dove
light	pipe	clock	folk	glove
might	ripe	flock	yolk	love
night	wipe	frock	bold	move
plight	tripe	hock	cold	prove
right	type	knock	cole	rove
ſight	bind	lock	dole	much
tight	blind	mock	hole	ſuch
wright	find	rock	mole	plumb
write	kind	ſhock	pole	thumb
lime	mind	ſock	ſole	plump
time	rind	ſtock	whole	ſtump
brine	wind	plod	roll	thump
line	dire	ſhod	ſcroll	blunt
mine	fire	bode	toll	brunt
nine	hire	mode	bond	grunt
pine	mire	node	fond	bung
thine	ſire	ode	pond	ſtrung
wine	tire	rode	cope	wrung
whine	wire	ſtrode	hope	pluſh
ſign	diſh	loft	mope	thruſh
ſine	fiſh	ſoft	rope	crude
twine	piſh	rogue	doſe	prude
brink	wiſh	vogue	hoſe	budge
drink	bite	frog	noſe	grudge
ink	mite	prog	poſe	judge
link	dive	broke	roſe	

TABLE III.

Words of One Syllable, wherein Two Vowels make a Diphthong.

Ai				
Aid	maid	ſtrait	vaunt	dead
Ail	main	ſtraight	Ea	deaf
aim	nail	tail	Bead	deal
air	paid	taint	beak	dealt
bail	pail	train	beam	dean
bait	pain	twain	bean	dear
brain	paint	vail	bear	dread
chain	pair	vain	beaſt	dream
claim	plain	wail	beat	ear
drain	praiſe	wait	bleach	earn
fail	rail	Au	breach	eaſe
fain	rain	Aunt	bread	eaſt
faint	raiſe	baul	breadth	eat
fair	ſaid	caught	breaſt	fear
faith	ſail	caul	breath	feaſt
flail	ſaint	cauſe	breathe	feat
frail	ſaith	clauſe	cheap	flea
gain	ſkain	fault	chear	fleam
grain	ſlain	laugh	cheat	glean
hail	ſnail	naught	clean	greaſe
hair	ſtain	pauſe	clear	great
laid	ſtairs	taught	cream	greave
	ſtrain	vault	creaſe	head

heart

heal
health
heap
hear
hearſe
heart
heat
heave
knead
lead
leaf
league
lean
leap
learn
leaſe
leaſh
leave
mead
meal
mean
meant
meat
near
neat
peace
peach
peal
pear
peaſe
plea
plead
pleaſe
preach
reach
read
realm
ream
reap
rear
ſea
ſeal
ſeam
ſear
ſearch
ſeat
ſheaf
ſhear
ſheath
ſmear
ſneak
ſpeak
ſpear
ſpread
ſtead
ſteal
ſtean
ſtream
ſwear
ſweat
tea
teach
teal
team
tear
teaſe
teat
tread
thread
treat
veal
weak
wealth
wean
wear
weave
wheat
yea
year
zeal

Ee

Beef
been
beer
bees
beet
bleed
bleet
breeſe
cheek
cheer
cheeſe
creed
creep
deed
deem
deep
deer
eel
feed
feel
fees
feet
flee
fleece
free
freeze
geeſe
green
greet
heed
heel
jeer
keel
keen
keep
knee
kneel
lees
leet
meek
meer
meet
need
peel
peep
peer
reed
reel
ſee
ſeed
ſeem
ſeen
ſheep
ſheet
ſleep
ſleet
ſneeze
ſpeech
ſpeed
ſteel
ſteem
ſteep
ſcreen
ſpleen
ſqueel
ſtreet
ſweet
teeth
thee
three
tree
weed
week
weep
wheel

Ei

Drein
eight
feign
freight

freight broad noiſe looſe four
height coach oil mood flout
reign coal point moon gout
reins coaſt poize noon ground
ſeize coat ſoil pool group
ſtreight goat toil proof grout
their groat voice roof hound
Ie hoarſe void room hour
Bier load Oo root houſe
brief loaf Book ſoon loud
chief moan boot ſhook louſe
field oak blood ſhoot lout
fiend oar bloom too mould
fierce oat brood tool mount
friend road brook wood mourn
grief roar cool wooll mouſe
grieve roaſt doom Ou nought
liege throat door Bought noun
piece toad food bounce ought
pierce toaſt fool bound ounce
ſhield Oi foot brought our
ſiege Boil flood bout out
ſieve broil floor could pounce
thief coil good count pound
thieve coin gooſe courſe pour
yield choir groom croud pout
Oa foil hood doubt proud
Boar hoiſt hoof dough rough
board join hook drought round
boaſt joint hoop fought rout
boat loin look foul ſhould
broach moiſt loop found ſhout

ſoul
ſound
ſour
ſouth
ſprout
though
touch
through
tough
trough
vouch
would
wound
pound
young
your
youth

Ua

Guard
quack
quake
qualm
quart
quaſh

Ue

Gueſs
quell
quench
querk

Ui

Build
fruit

guide
guile
guild
guilt
juice
quick
quid
quill
quilt
quire
quit
quite
ſluice
ſuit

Aw

Awe
awl
dawb
dawn
draw
drawn
fawn
flaw
gnaw
jaw
law
lawn
maw
paw
pawn
raw
ſaw

ſtraw
taw
thaw
yawn

Ew

Blew
brew
crew
dew
drew
ews
few
flew
grew
hew
jew
knew
lewd
mew
new
pew
ſew
ſhew
ſkew
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Twenty Eaſy Leſſons in Monoſyllables.

LESSON I.

A Wiſe Child will ſtrive to learn; but one that is not wiſe, will not do ſo.

He that minds his Book ſhall have Praiſe; but he that will not learn, muſt feel the Rod.

The wiſe Child will think of his Book, and ſhall not be beat; but the Fool will mind Play, and muſt be whipt.

LESSON II.

Sure no Thing can pleaſe you more, than to have all your Friends ſpeak well of you.

This they will do, if you learn your Book, and ſtrive to do well.

All Men praiſe and love the good Child, that makes the beſt Uſe of his Time.

But he that is naught, and will not learn, muſt have Stripes.

LESSON III.

In your Youth learn thoſe Things that may do you Good, when you are Old.

Do not grudge to take Pains, for what will be for your Good all your Life-time.

By

By the Care you now take, to know and learn, you will gain Fame, Wealth, and Peace, when you grow up.

LESSON IV.

Strive to make the beſt Uſe of your Time; now is your Day, make the moſt of it.

If you let this Day of Youth ſlip from you, it will come no more; then hold it faſt while you have it.

Waſte not an Hour of it in vain Things; but ſtrive all you can to gain what will be for your Good.

LESSON V.

In all your Works ſtrive to pleaſe God: He is your beſt Friend at all Times.

All your Thoughts, Words, and Works, are known to him; he will find out all your Ways.

Since you can not hide your ſelf from him, do not that which is ill, though to gain the whole World.

LESSON VI.

When you riſe out of your Bed in the Morn, firſt pray to God, to bleſs and keep you this Day, and all the Days of your Life, from all Things that may hurt you.

Give him Thanks for his great Love to you; for your Health, Reſt, and Strength; for his Care of you, and all that he gives you.

Let your firſt Thoughts be of Him; to Him lift up your Heart.

LESSON VII.

Next, waſh your Hands and Face clean, comb your Hair, and then make Haſte to School.

Walk in Peace to and from School; let not your Voice be heard in the Street, nor give Cauſe to thoſe who ſee you, to ſay, You are rude.

Pull off your Hat, or make a Bow to thoſe you meet, and know, by the Way; and to all your Friends.

LESSON VIII.

When you are come to School, firſt bow to him who is to teach you what you are to learn.

Then greet your Mates, and ſit down in your Place, but make no Noiſe, all the Time you are there.

What you are to learn, do to the beſt of your Skill; for that will be your own when you are gone from School.

LESSON IX.

If you pray, or ſing Praiſe to God, think to whom you ſpeak; and let not vain Thoughts be in your Heart.

As God knows all Things, you cannot mock him, but he muſt ſee it.

Then dare not to ſtare at a vain Thing, nor give Place to a vain Thought; but let God have your Heart, and ſerve him with all your Soul.

LESSON X.

Let not Sloth have a Place in your Mind; for it will ſpoil all you are to Learn.

'Tis a Vice that is ſure to hurt you; then drive it away with all your Strength.

If you take it for a Gueſt, be ſure of Harm from it; if you chaſe it from you, you do well.

LESSON XI.

Have a due Senſe of what you learn; it will be for your Good in Time to come.

Do not let play rob you of your Time, that you ought to ſpend to learn; 'tis a vain Thing to go to School, and not gain by it.

You will wiſh, when you are come of Age, that you had bent your Mind more to learn in your Youth.

LESSON XII.

If you go to Church, (which you muſt be ſure to do when you can) think that you go to God's Houſe.

There he will have a ſtrict Eye on you, for he is by you, to ſee all your Thoughts.

If a Child that is near you would talk to you, mind him not; but let him know that he ought to be whipt for his Fault.

LESSON XIII.

In the Church the Prieſt is to ſpeak, and you with Care to hear him.

Mind well what he ſays, for he ſhews you the Way of Life.

The Life that now is, is ſhort; but the Life to come has no End.

Then ſtrive in Youth to know God, to ſerve him, and keep his Laws.

LESSON XIV.

When you are at Home, mind what your Friends ſay, and do what they bid you.

Let them not tempt you to ſwear, lie, or break God's Laws; for thoſe Things you ought not to do, though they ſhould bid you.

But in all that is juſt and right you are bound to do as they would have you.

LESSON XV.

When you are not at School, and have Leave from your Friends to play, let your Play be ſuch as is free from Blame.

Do not ſteal Things to play with from your Mate, nor fright, wound, or beat him.

But love Peace and Truth, and pleaſe all whom you have to do with.

LESSON XVI.

Thoſe who ſeek your Hurt, you ſhould ſhun; and beg of God to keep you from them, and turn their Hearts.

Love all, as you would they ſhould love you; and

and to do to all, as you would be done to your-ſelf.

Ill comes to him that thinks ill; and thoſe that aim at the Juſt, in the End hit them-ſelves.

LESSON XVII.

Keep your Heart with all Care; out of the Heart comes Life and Death.

Ill Things that tend to your Hurt come from thence; and good Things that tend to your Wealth, ſpring out of it.

Ill Thoughts are from thence; they bring forth ill Words, and ill Acts: Then keep a Guard on your Heart at all Times.

LESSON XVIII.

Spare your Speech, and you will ſpare your ſelf; a cloſe Mouth is a Sign of a wiſe Head.

A wiſe Man may be thought to be a Fool, if he talks too much; and a Fool may be thought wiſe, if he holds his Tongue.

A Man is known by his Talk; and a Fool's Bolt is ſoon ſhot.

LESSON XIX.

If you have done an ill Act, do ſo no more; but mend for the Time to come.

Men will paſs by one falſe Step; and God will not caſt you off, if you ſtrive to mend your Fault for Time to come.

Let

Let the Time paſt mind you of the Ill you have done, and the Time to come make you do Ill no more.

LESSON XX.

Be ſure a Time will come, when all muſt lie down in the Duſt, and though the Grave, may for a while, keep a Part of us, yet the Soul can by no Means die.

God will be ſure to judge us at the laſt Day, as our Deeds have been in this Life.

Then let us all think and do that which is right; for this is the Way to have Peace at the laſt.

My Child, learn what is good, make GOD *thy End,*
For He at all Times will be thy faſt Friend:
Shun all bad Ways, hate Vice, love Truth, and then
You will be lov'd and prais'd by all Good Men.
Think now, in Youth, how you in Age may live:
If you to learn GOD's *Laws your Mind will give,*
You will be bleſt on Earth, and when you die,
You ſure will be with GOD, *who dwells on High.*

Twenty Eaſy Leſſons in Monoſyllables, taken out of the Pſalms.

LESSON I.

Pſ. 14. THE Fool hath ſaid in his Heart, There is no God.

They are all gone out of the Way; there is none that doth Good, no not One.

They curſe with their Mouth; their Feet are ſwift to ſhed Blood.

The Way of Peace have they not known; there is no Fear of God before their Eyes.

They were brought in great Fear, where no Fear was.

They make a Mock at the Poor; but he truſts in the Lord.

LESSON II.

Pſ. 15. Lord, who ſhall dwell in thy Houſe, or who ſhall reſt on thy Hill?

He that leads a good Life, and doth the Thing which is right, and ſpeaks the Truth from his Heart.

He that ſets not by his own Ways, but [illegible] in his own Eyes, and makes much of [illegible] fear the Lord.

He that hath not done Ill to his [illegible] ſpoke Ill of him.

He that hath done Good, and not done theſe ill Things, ſhall not fall, but ſtand to the End.

LESSON III.

Pſ. 16. Keep me, O God, for in thee have I put my Truſt.

O my Soul, thou haſt ſaid to the Lord, Thou art my God; my Goods are of no Worth to thee.

All my Joy is in the Saints that are in the Earth, and in ſuch as love thy Ways.

My Heart is glad, my Joy is great; for thou wilt not leave my Soul in Hell, but wilt ſhew me the Path of Life.

LESSON IV.

Pſ. 18. I will love thee, O Lord, my Strength, the Lord is my Rock, and my ſtrong Hold, my God, and my Might, in whom I will truſt.

I will call on the Lord for Help, ſo ſhall I be ſafe from them that hate me.

The Pains of Hell came round me; the Snares of Death took hold on me.

But I will call on the Lord, and make my Plaint to my God.

So ſhall he hear my Voice out of his Houſe, and my Plaint ſhall come to him.

LESSON V.

God ſhall ſend down from on high, and take me out of the Floods that [illegible]

He ſhall rid me from my ſtrong Foes, and from them which hate me; for they are too ſtrong for me.

The Lord ſhall bleſs me, as my right Way has been ſeen by him, and as my Hands have been clean, ſo ſhall he ſave me.

For I have kept the Ways of the Lord, and have not caſt off the Laws of my God.

LESSON VI.

Pſ. 18. The Way of God is a pure Way; the Word of the Lord is try'd in the Fire; he keeps all thoſe that put their Truſt in him.

For, who is God but the Lord? or, Who hath Strength but our God?

It is God that girds me with Strength of War, and makes my Way pleaſe him.

He makes my Feet like Hart's Feet, and ſets me up on high.

For this Cauſe will I give Thanks to Thee, O Lord, and ſing Praiſe to thy Name.

LESSON VII.

Pſ. 22. My God, look on me; why haſt thou left me, and art ſo far from my Health, and from the Words of my Plaint?

O my God, I cry in the Day time, but thou doſt not hear; and in the Night I take no Reſt.

Our old Men did hope in Thee; they did truſt in Thee, and thou didſt help them.

They did call on Thee, and Thou didſt ſave them; they put their Truſt in Thee, and thou didſt keep them.

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LESSON VIII.

Pſ. 25. To Thee, O Lord, will I lift up my Soul; my God, I have put my Truſt in Thee; O let me not be brought to Shame.

For all they that hope in Thee ſhall have Joy; but ſuch as go out of thy Way ſhall be brought low.

Shew me thy Ways, O Lord, and teach me thy Paths.

Lead me forth in thy Truth, and learn me, for Thou art the God of my Health; in Thee hath been my Hope all the Day long.

LESSON IX.

Pſ. 26. O think not on the Sins of my Youth; but think on me, O Lord, for my Good.

All the Paths of the Lord are Truth, to ſuch as keep his Laws.

What Man is he that fears the Lord? him ſhall he teach in the Way he ſhall chuſe.

His Soul ſhall dwell at Eaſe, and his Seed ſhall have the Land.

Mine Eyes look to the Lord, for he ſhall pluck my Feet out of the Net.

LESSON X.

Pſ. 27. The Lord is my Light, and my Health; whom then ſhall I fear? the Lord is the Strength of my Life; whom then ſhall I dread?

When bad Men, who are my Foes, came on me to eat my Fleſh, they fell down.

Tho' an Hoſt of Men were laid to catch me, yet ſhall not my Heart fear; and though there roſe up War, yet I will put my Truſt in him.

One Thing have I aſk'd of the Lord, That I may dwell in the Houſe of the Lord, all the Days of my Life.

LESSON XI.

Pſ. 27. Hear my Voice, O Lord, when I cry to Thee: O hide not thou thy Face from me.

Thou haſt been my Help, leave me not; nor go from me, O God of my Health.

When my Friends leave me, my God takes Care of me.

Give me not up to the Will of my Foes, for ſuch as ſpeak wrong riſe up to do me Hurt.

I ſhould faint, but that I think of thy Love, O God, and live.

O tarry thou for the Lord; be ſtrong, and he ſhall help thee, and put thou thy Truſt in the Lord.

LESSON XII.

Pſ. 28. To Thee will I cry, O Lord, my Strength; think no Scorn of me, leſt if thou make as tho' thou didſt not hear, I be like them that go down to the Pit.

Hear my Voice when I cry to Thee, when I hold up my Hands to thy Seat.

O

O! caſt me not out with bad Men, who ſpeak kind with their Mouths, but curſe in their Hearts.

Pay them as their Deeds are; and as they have thought ill, ſo do thou to them; but ſave thy Flock, and ſet them up to the End.

LESSON XIII.

Pſ. 29. Bring to the Lord, O ye great Ones! bring young Rams to the Lord.

Give to the Lord Praiſe and Thanks; give the Lord the Praiſe due to his Name.

The Lord ſits on the Floods; the Lord is a King to the End.

He ſhall give Strength to thoſe that fear him; the Lord ſhall bleſs his own with Peace.

LESSON XIV.

Pſ. 30. I will praiſe Thee, O Lord, for thou haſt ſet me up, and not made my Foes to rule me.

O Lord, my God, I did cry unto Thee, and thou didſt heal me.

Thou, Lord, haſt brought my Soul out of Hell; thou haſt kept my Life from them that go down to the Pit.

LESSON XV.

Pſ. 31. My Hope hath been in Thee, O Lord: I have ſaid, Thou art my God.

My Time is in thy Hand, ſave me from the Hand of my Foes, and from them that hate me.

Thanks be to the Lord, for he hath been kind to me when I ſtood in Need of his Help.

O love the Lord all ye his Saints; for the Lord will keep them that truſt in him.

Be ſtrong, and he ſhall fix your Heart, all ye that put your Truſt in the Lord.

LESSON XVI.

Pſ. 33. Let all the Earth fear the Lord; ſtand in awe of him all ye that dwell in the World.

For he ſpake, and it was done; he gave his Word, and it ſtood faſt.

There is no King that can ſave his own ſelf by a great Hoſt, nor a great Man by much Strength.

A Horſe is but a vain Thing to ſave a Man.

But the Eye of the Lord is on them that fear him, and put their Truſt in him.

Let thy Love, O Lord, be on us, like as we do put our Truſt in Thee.

LESSON XVII.

Pſ. 34. I will at all Times give Thanks to the Lord; his Praiſe ſhall be in my Mouth.

I ſought the Lord, and he heard me; yea, he did ſave me out of all my Fear.

O taſte and ſee how good the Lord is; the Man is bleſt that truſts in him.

O fear the Lord, ye that are his Saints; for they that fear him lack no good Thing.

What

What Man is he that would live, and ſee good Days?

Keep thy Tongue from Ill, and thy Lips that they ſpeak no Guile.

LESSON XVIII.

Pſ. 35. Plead Thou my Cauſe, O Lord with them that ſtrive with me; and fight Thou with them that fight with me.

Lay Hand on the Shield, and ſtand up to help me.

All my Bones ſhall ſay, Lord, Who is like to Thee, who doſt help the Poor from him that is too ſtrong for him; yea, the Poor, and him that is in Need, from them that ſpoil him?

O let not my Foes rule me, nor let them wink with their Eyes that hate me.

They did gape on me with their Mouths, and ſaid, Fie on thee, we ſaw it with our Eyes.

This thou haſt ſeen; then hold not thy Tongue, O Lord.

LESSON XIX.

Pſ. 37. Put thy Truſt in the Lord, and do Good; dwell in the Land, and thou ſhalt be fed.

Love the Lord, and he ſhall give thee what thine Heart doth wiſh for.

Hold thee ſtill in the Lord, and wait on him; but grieve not at him who doth ſpeed in his Way, nor at the Man that doth ill.

Yet a ſmall Time, and he ſhall be clean gone, thou ſhalt look for his Place, and he ſhall be gone.

The Lord ſhall laugh him to Scorn, for he doth ſee that his Day is come.

LESSON XX.

Pſ. 39. I ſaid, I will take Heed to my Ways, that I ſin not with my Tongue.

I will keep my Mouth as it were with a Curb, while ill Men are with me.

I held my Tongue, and ſpake not; yea, I kept ſtill from good Words, but it was Pain and Grief to me.

My Heart was hot in me; and while I did thus muſe the Fire did ſtir in me; and at the laſt I ſpoke with my Tongue.

Lord, let me know my End, and the Sum of my Days, that ſo I may know how long I have to live.

O ſpare me, that I may gain Strength e'er I go hence, and be no more ſeen.

Vain is the Search of him that looks for Bliſs
In this vain World, where Nought but Care is his:
Then, LORD, *to Thee we fly;——Oh! let us know*
The Way that leads to Life, and in it go.

Twenty Eaſy Leſſons in Monoſyllables, *taken out of the Proverbs of* Solomon.

LESSON I.

MY Son, ſlight not my Law, but let thine Heart keep my Words.

For Length of Days and long Life, and Peace ſhall they add to thee.

So ſhalt thou find Love in the Sight of God and Man.

Truſt in the Lord with all thine Heart, and lean not to thine own Ways.

Be not wiſe in thine own Eyes: Fear the Lord, and leave that which is ill.

LESSON II.

Strive not with a Man if he gives thee no Cauſe, if he has done thee no Harm.

The Curſe of the Lord is in the Houſe of bad Men, but bleſt is the Houſe of the Juſt.

The Path of the Juſt doth ſhine as the Light; yea, more and more to the clear Day.

But the Way of ill Men is dark; they know not what makes them fall.

Think on the Path of thy Feet, and let thy Ways be fix'd.

Turn

Turn not to the Right Hand, nor to the Left; move thy Foot from Ill.

LESSON III.

Chap. 5. The Lips of a Whore ſpeak ſweet Words; and her Mouth is more ſmooth than Oil.

But her End is like Gall, and ſharp as a Sword.

Her Feet go down to Death; her Steps take hold on Hell.

Move thy Way far from her; come not near the Door of her Houſe.

Leſt thou mourn at the laſt, when thy Fleſh is eat up and gone.

And ſay, How did I hate the good Way, and in my Heart ſlight the right Path?

And did not mind the Voice of thoſe that taught me, nor bend my Ears to the Wiſe.

LESSON IV.

Go to the Ant, thou that doſt love Sloth; think on her Ways, and be wiſe.

Which has no Guide, or chief One to rule her, yet doth get her Meat at the Time of the ripe Fruit; and lays up her Fruit when the Corn is cut down.

How long wilt thou ſleep? When wilt thou riſe from thy Bed?

Yet more Sleep? Yet doſt thou fold thy Hands to Sleep.

So

So ſhalt thou be poor: Want ſhall come on thee as a ſtrong Man, and thou ſhalt not 'ſcape from it.

LESSON V.

Theſe ſix Things doth the Lord hate:

A proud Look, a Tongue that tells Lies, and Hands that ſhed the Blood of the Juſt.

An Heart that thinks ill; Feet that are ſwift to run to Hurt:

A falſe Man that ſpeaks Lies, and him that doth ſow Strife.

Can a Man take Fire to his Breaſt, and his Cloths not be burnt?

So is he that goes to his Friend's Wife, he that doth touch her, ſhall not be free from Guilt.

LESSON VI.

If thou be wiſe, thou ſhalt be wiſe for thy ſelf: If thou doſt ſcorn, thou thy ſelf ſhalt bear it.

She that is a Fool will make a Noiſe; ſhe is weak, and doth no good Thing.

For ſhe ſits at the Door of her Houſe, on a Seat in the high Place;

To call thoſe who go right on in their Way.

But he knows not that the Dead are there, and that her Gueſts are in the Depths of Hell.

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LESSON VII.

He that doth walk in the right Way doth walk ſure; but he that doth go in a wrong Way ſhall be known.

He that doth wink with the Eye doth cauſe Woe; but the Fool that prates ſhall fall.

In the Lips of the Wiſe Good is found, but a Rod is for the Back of him that will not know that which is Good.

The rich Man's Wealth is his ſtrong Place; but the poor Man's Bane is his Want.

The Work of the Good tends to Life, but the Fruit of ill Men is Sin.

LESSON VIII.

The Tongue of the Juſt is a choice Thing; the Heart of the bad Man is not much worth.

It is a Sport to Fools to do Hurt; but a Man that knows will be wiſe.

The Fear of the bad Man ſhall come on him; but the Hope of the Good ſhall God grant to him.

As a ſour Thing to the Teeth, and as Smoke to the Eyes, ſo is he that loves Sloth to them that ſend him.

The Fear of the Lord doth give Length of Days; but the Years of bad Men ſhall be ſhort.

LESSON IX.

A falſe Weight God hates; but a juſt One he loves.

When

When Pride comes, then comes Shame, but the Meek are wiſe.

When it goes well with the Juſt, the Folk have Joy; and when ill Men are caſt down they ſhout.

He that keeps up Corn, the Folk ſhall curſe him; but he is bleſt that ſells it.

He that plagues his own Houſe ſhall have the Wind; and the Fool ſhall ſerve the wiſe in Heart.

The Fruit of the Juſt is a Tree of Life; and he that wins Souls is wiſe.

LESSON X.

The Way of a Fool is right in his own Eyes, but he that hears his Friend is wiſe.

A Fool's Wrath is ſoon known, but a wiſe Man will hide Shame.

He that ſpeaks Truth ſhews forth Right, but a falſe Heart doth not ſo.

There is One, that ſpeaks like a ſharp Sword; but the Tongue of the Wiſe is Health.

There ſhall no Harm be to the Juſt, but Hurt ſhall come on the bad Man.

In the Way of the Juſt there is Life; and in the Path of him there is no Death.

LESSON XI.

A Man ſhall eat Good by the Fruit of his Mouth, and he that keeps cloſe his Mouth, keeps his Life.

The

The Light of the Juſt gives Joy; but the bad Man's Lamp ſhall be put out.

Hope put off makes the Heart ſick; but when that which is wiſh'd for comes, it is a Tree of Life.

The Law of the Wiſe is a Spring of Life, to turn from the Snares of Death;

He that walks with wiſe Men ſhall be wiſe; but he that goes with Fools ſhall fall.

LESSON XII.

Fools make a Mock at Sin; but with the Juſt there is Grace.

There is a Way that ſeems right to a Man, but the End of it are the Ways of Death.

The Fool thinks all Words true; but the Wiſe will take Care of his Way.

A ſound Heart is the Life of the Fleſh; but an ill Eye rots the Bones.

Death and Hell are by the Lord; how much more then the Hearts of the Sons of Men?

The Light of the Eyes gives Joy to the Heart, and good News makes the Bones fat.

LESSON XIII.

All the Ways of Man are right in his own Eyes; but the Lord weighs the Thoughts.

The Lord hath made all Things for his own Will; yea, the bad Man for the Day of Wrath.

The Lord hates the Proud in Heart; tho' Hand join in Hand, he ſhall not 'ſcape.

When

When a Man's Ways pleaſe God, he makes his Foes to be at Peace with him.

A juſt Weight is the Lord's; all the Weights of the Bag are his Work.

Who can ſay, I have made my Heart clean; I am pure from Sin?

LESSON XIV.

The Ear to hear, and the Eye to ſee; the Lord hath made both of them.

It is naught, it is naught, ſaith he that buys: but when he is gone his Way, then he boaſts.

Man's Ways are of the Lord; how can a Man then know his own Way?

The King's Heart is in the Hand of the Lord; he turns it where he will.

The Way of Man is ſtrange, but as for the Pure, his Work is right.

He that loves wild Ways ſhall be a poor Man; and he that loves Wine and Oil ſhall not be rich.

LESSON XV.

The Rich and Poor meet in one Place; the Lord made them all.

Thorns and Snares are in the Path of bad Men: He that doth keep his Soul ſhall be far from them.

Train up a Child in the Way he ſhould go; and when he is old he will not leave it.

He

He that loves the Truth in his Heart, for the Grace of his Lips, the King ſhall be his Friend.

Eat not the Bread of him that hath an ill Eye, nor luſt after his choice Meats.

For as he thinks in his Heart, ſo is he: Eat and drink, ſaith he; but his Heart is not with thee.

LESSON XVI.

Speak not in the Ears of a Fool, for he will ſcorn thy wiſe Words.

Put not forth thyſelf in the Sight of the King, and ſtand not in the Place of great Men.

He that hath no Rule of his own Heart, is like a Town broke down; and that hath no Walls.

As he that binds a Stone in a Sling, ſo is he that gives Praiſe to a Fool.

Seeſt thou a Man wiſe in his own Thoughts? There is more hope of a Fool than of him.

He that digs a Pit, ſhall fall in it; and he that rolls a Stone it ſhall turn on him.

LESSON XVII.

Boaſt not thyſelf of the Time to come, for thou know'ſt not what a Day may bring forth.

He that makes haſte to be rich hath an ill Eye, and thinks not that he ſhall come to be poor.

He that is of a proud Heart ſtirs up Strife; but he that puts his Truſt in the Lord ſhall be made fat.

He

He that truſts in his own Heart is a Fool; but he that walks with the Wiſe ſhall not be caſt down.

He that gives to the Poor ſhall not lack; but he that hides his Eyes ſhall have a Curſe.

When the bad Men riſe, the Wiſe are hid; but when they fall low, the Juſt look up.

LESSON XVIII.

If a wiſe Man ſtrive with a Fool, if he rage or laugh, there is no Reſt.

A Fool ſhews all his Mind, but a wiſe Man keeps it in till a fit Time.

If a great Man lend his Ear to Lies, all that ſerve him are bad.

He that takes Part with a Thief hates his own Soul; he hears him curſe, and doth not tell it.

The Fear of Man brings a Snare: but he that truſts in the Lord ſhall be ſafe.

The bad Man is the Scorn of the Good; and the good Man is the Scorn of the Bad.

LESSON XIX.

All the Words of God are pure: He is a Shield to them that put their Truſt in him.

My Son if bad Men entice thee, go not with them.

If they ſay, Come with us, let us lay wait for Blood, let us lurk for the Juſt:

Let us eat them up as the Grave, and whole as them that go down to the Pit.

We

We ſhall find all good Things; we ſhall fill our Houſe with Spoil.

Caſt in thy Lot with us, let us all have one Purſe.

My Son, walk not with them in the Way; but keep thy Foot from their Path.

LESSON XX.

If thou learn in thy Heart to be wiſe, and turn to the right Way; thou ſhalt know the Fear of the Lord, and find out the Law of thy God.

He will keep thee in the Path of Life; and guide thee in the Way of Peace.

He will rid thee from the Man that ſeeks thy Hurt, and keep thee ſafe from thoſe that ſeek thy Life.

He will bleſs thee, and guide thee in the Way of good Men; that thou may'ſt keep the Path of the Juſt.

But if thou turn out of the right Way, and do that which is ill; thou ſhall be cut off from the Earth, and he ſhall root thee out of the Land.

Let me be wiſe in Youth, O LORD, *that ſo*
I ſafe may tread the Way I ought to go;
Lead me, and learn me what is right and juſt,
For in thy Help, my GOD, *I place my Truſt.*

DISSYLLABLES:

OR,

Words of *Two Syllables* divided according to the *Rules* for *Spelling*.

N B. The *Accent* is on the *firſt Syllable*, if not mark'd otherwiſe.

TABLE I.

A
A-bàſe
A-bàte
ab-bot
ab-hór
ab-júre
a-ble
a-bóve
ab-ſent
ab-ſolve
ab-ſúrd
ac-cent
ac-cépt
ac-céſs
ac-cómpts
ac-córd
ac-còſt
ac-crúe
ac-cùſe
a-cùte
a-corn
ac-quíre
ac-quít
a-cre
ad-der
ad-dle
ad-drèſs
ap-hére
ad-jùdge
ad-jùre
ad-jùſt
ad-míre
ad-mít
ad-vent
ad-vérſe
ad-více
af-fèct
af-firm
af-flíct
af-ford
af-fright
af-front
af-ter
a-gue
a-laſs
a-larm
al-ledge
al-lies
al-lùde
al-lùre
al-mond
at-tòne
al-ſo
al-tar
al-ter
am-ber
am-buſh
a-mén
a-ménd
a-mòngſt
a-mùſe
an-chor
an-gel
an-ger
an-gry
an-ſwer
an-them
an-vil

ap-ple a-wàre be-hálf bu-ry
ap-ply ax-el be-hàve bu-ſy
ap-próve a-zure be-héld but-cher
a-pron B be-hìnd but-ler
ar-dent Bab-ble be-ing but-ter
ar-gue ba-con bel-ly but-ton
ar-rant bad-ger be-tróth bux-om
ar-rèſt bag-gage bet-ter C
ar-rìve bag-pipe be-twixt Ca-bàl
a-ſcènd ba-ker be-wàre cab-bage
aſ-ſènt ba-lance be-yónd cab-bin
aſ-ſeſs bal-ſam bi-ble ca-ble
aſ-ſert ban-ner big-got cac-kle
aſ-ſign ban-quet bil-let cal-dron
aſ-ſiſt ban-ter bit-ter cam-brick
aſ-ſize bap-tiſm bod-kin ca-mel
aſ-ſume bap-tiſt bo-dy cam-phire
aſ-ſure bap-tize bon-dage can-cer
aſ-ſwage bar-ber bon-net can-did
at-tack bar-rel bor-der can-dle
at-tach bar-ren bo-ſom can-dy
at-tempt bar-ter bot-tle can-ker
at-tend ba-ſon bot-tom can-non
at-teſt ba-ſtard bub-ble can-vas
at-tire bat-ter buck-et cap-tive
at-tract bat-tle buck-ler car-caſe
a-vénge be-fore buf-fet ca-réſs
a-ver be-gan bul-let car-nal
a-verſe beg-gar bul-wark car-rot
a-vert be-get bur-den car-ry
a-wake be-gin bur-geſs car-ver
a-ward be-girt bur-ridge caſe-ment

ca-ſtle

ca-ſtle com-pàct con-ſign cun-ning
cat-tle com-pàre con-ſiſt cur-rants
ca-vil com-paſs con-fort cur-rent
ce-dar com-pèl con-ſtant cur-ry
cel-lar com-pîle con-ſpire cu-ſtard
ce-ment com-plète con-ſtrue cu-ſtom
cen-ſor com-pòrt con-ſul cut-ler
cen-ter com-pòſe con-ſult cym-bal
cir-cle com-prîſe con-ſûme cyn-der
ci-ſtern com-pûte con-tèmn cy-pher
ci-ty con-cave con-tèmpt D
ci-vil con-cérn con-tend Dag-ger
coc-kle con-cîſe con-tènt dal-ly
cod-dle con-clûde con-teſt da-mage
cof-fer con-cord con-trite da-maſk
cof-fin con-cûr con-vène dam-ſel
col-lar con-dèmn con-vent dan-dle
col-lop con-dòle con-vèrſe dan-ger
co-lon con-dûce con-vèrt dap-per
co-lumn con-duct con-vict dar-ling
com-bîne con-fér con-vince daz-zle
co-met con-féſs cop-per de-bàſe
com-fort con-fîde co-py be-bàte
com-mànd con-firm cor-ner deb-tor
com-mènce con-flict cor-net de-cent
com-ménd con-fòrm cor-rèct de-cláre
com-ment con-fûſe cor-rùpt de-fâme
com-merce con-fûte cot-tage de-fénce
com-mît con-greſs co-ver de-file
com-mòde con-nîve co-vet de-fine
com-mon con-ſènt cu-bit de-light
com-mûne con-ſèrve cud-gel de-lùde
de-luge

de-luge
de-mánd
de-míse
de-scénd
de-thróne
de-tráct
de-víse
de-vòte
dic-tàte
dif-fer
dif-fúse
di-gést
di-grés
dim-ple
din-ner
di-réct
dif-bánd
dif-cárd
dif-cérn
dif-clóse
dif-cord
di-vért
di-vést
di-víde
di-víne
di-vórce
di-vúlge
doc-tor
doc-trine
dol-phin
do-zen
du-fty
du-ty

E

E-clipse
e-dict
ef-féct
ef-fort
e-léct
em-bálm
em-bers
em-blem
em-bráce
em-pire
emp-ty
en-càmp
en-dúe
en-dúre
en-gáge
en-gine
eng-land
en-gráve
en-gròss
en-hánce
en-lárge
en-sign
en-ter
en-tíce
en-tíre
en-tómb
en-trance
en-try
en-vy
e-rèct
er-min
er-rand
er-ror
es-càpe
e-spy
e-státe
e-váde
e-ven
e-vént
e-ver
e-vil
ex-áct
ex-ált
ex-cél
ex-cépt
ex-cèss
ex-chánge
ex-císe
ex-clúde
ex-cúse
ex-hále
ex-hórt
ex-ile
ex-ìst
ex-pánd
ex-péct
ex-pél
ex-pénce
ex-pért
ex-pire
ex-plóde
ex-pórt

F

Fa-bles
fa-brick
fac-tor
fag-got
fal-con
fal-ter
fa-mine
fa-mish
far-ther
far-thing
fa-sten
fa-ther
fa-thom
fe-lon
fe-male
fen-der
fer-ment
fer-ret
fer-ry
fer-vent
fet-ter

fe-ver

fe-ver
fi-bre
fic-kle
fid-dle
fi-gure
fi-niſh
fi-nite
fir-kin
fod-der
fol-ly
fo-mènt
fon-dle
fo-reſt
for-gèt
for-gíve
for-lórn
for-ſáke
for-treſs
for-tune
for-ward
fu-el
ful-ſome
fur-biſh
fur-long
fur-nace
fur-niſh
fur-ther
fu-ry
fu-ture

G

Gal-lant
gal-lon
gal-lop
gan-grene
gar-den
gar-land
gar-lick
gar-ment
gar-ner
gar-niſh
gar-ter
gel-ly
gen-der
gen-tile
gen-tle
ge-ſture
gi-ant
gid-dy
gin-ger
gob-ble
god-deſs
goſ-pel
got-ten
gul-let
gut-ter

H

Ha-bit
hal-bert
ham-mer
hap-pen
hap-py
har-lot
har-neſs
har-veſt
ha-ſten
ha-tred
ha-ven
ha-vock
ha-zard
ha-zel
hel-met
hem-lock
he-rald
her-mit
her-ring
hid-den
hi-ther
hol-ly
ho-ly
ho-mage
ho-neſt
hor-net
hor-rid
hor-ror
ho-vel
hu-man
hum-ble
hu-mid
hun-dred
hun-ger
hur-dle
huſ-band
huz-zá
hyſ-ſop

J

Jan-gle
ja-pàn
ja-ſper
jave-lin
jin-gle
jo-coſe
jo-cund
jol-ly
jo-val
ju-lep
junc-ture
ju-ry
ju-ſtice

I

I-dle
i-dol
i-mage
im-bàrk
im-bíbe
im-ménſe
im-párt
im-plòre
im-ply
im-pòrt
im-pòſe
im-pulſe
im-pùre
im-pùte
in-cenſe
in-cért
in-chànt
in-clìne
in-clóſe
in-clùde
in-come
in-dòrſe
in-dùce
in-dúlge

in-dúlge
in-fant
in fect
in-flict
in-fórm
in-fringe
in-fuſe
in-graff
ink-horn
in-mate
in-nate
in-ról
in-ſect
in-ſért
in-ſiſt
in-ſpect
in-ſpire
in-ſtál
in-ſtant
in-ſtinct
in-ſtruct
in-ſult
in-tend
in-trude
in-váde
in-vent
in-verſe
in-vite
in-voke
in-vólve
i-ron
iſ-ſue
i-vy

K

Ken-nel
ker-nel
kin-dle
kin-dred
king-dom

L

Lad-der
la-dle
la-dy
la-ment
lan-cet
land-ſkip
lan-guage
lan-tern
lat-ter
lat-tice
la-ver
la-viſh
la-zy
le-gate
le-gend
le-mon
le-per
leſ-ſon
let-ter
let-tuce
le-vel
le-vy
li-ar
li-cenſe
lim-beck
li-mit
lin-nen
lin-tel
li-on
li-ſten
lit-ter
lit-tle
li-ver
li-zard
lob-by
lo-cal
lo-cuſt
lof-ty
lom-bard
lon-don
lor-rel
lu-cre
lu-ſtre
lu-ſty

M

Ma-dam
ma-gick
ma-jor
ma-lice
mal-lard
mal-let
man-date
man-drake
man-ger
man-gle
man-ner
ma-nure
ma-ple
mar-ble
mar-gin
mar-ket
mar-vel
ma-ſter
ma-trix
ma-tron
mat-ter
ma-ture
med-dle
me-lon
mem-ber
men-tal
mer-cer
mer-chant
mer-cy
meſ-ſage
me-tal
me-tre
mid-dle
mi-mick
min-gle
mi-nute
min-ſter
min-ſtrel
miſ-chief
mi-ſtreſs
mi-ſtruſt
mi-tre
mix-ture
mo-dern
mo-deſt
mol-ten
mo-ment
mon-ſter

mon-ſter
mo-ral
mor-ſel
mor-tal
mor-tar
mo-ther
mo-tive
mot-to
muſ-ſle
mur-mur
mur-ther
muſ-cle
mu-ſick
mu-ſter
mut-ter
mut-ton
muz-zle
myr-tle

N

Na-ked
nap-kin
na-tive
na-ture
na-val
na-vy
nec-tar
ne-gléct
ne-ther
net-tle
ne-ver
nig-gard
nim-ble
no-ble
no-ſtril
no-tice
no-vice
num-ber
nur-ture
nu-ſance
nut-meg

O

O-blíge
ob-jéct
ob-ſcéne
ob-ſcúre
ob-ſerve
ob-ſtrúct
ob-túſe
oc-cúr
of-fénce
of-fer
of-fice
o-live
o-men
o-pen
op-póſe
op-préſs
o-range
or-chard
or-der
or-gan
or-phan
o-ſtrich
o-ther
ot-ter
o-ven
o-ver

P

Pad-dle
pa-lace
pa-late
pal-ſy
pam-per
pa-per
par-cel
parch-ment
par-don
pa-rent
pa-riſh
pa-róle
par-ſly
par-ſon
part-ner
par-tridge
par-ty
pa-ſture
pa-tent
pa-tron
pat-tern
pave-ment
peb-ble
pen-cil
pen-nance
pen-ſive
pep-per
per-fect
per-fórm
per-fúme
per-hàps
pe-ril
pe-riſh
per-mit
per-plex
per-ſiſt
per-ſon
per-ſwade
per-vért
pet-ty
pec-vish
pic-ture
pil-grim
pil-lage
pil-lar
pi-lot
pin-nace
pin-ner
pip-pin
pi-ſtol
pi-ty
poc-ket
po-et
pol-lúte
pom-mel
pon-der
pop-lar
por-ter
por-ténd
po-ſy
poſ-ſéſs
poſ-ſet
pot-ſherd
pot-tage
pot-tle

pot-tle
pub-lick
pub-liſh
pud-ding
pud-dle
pul-let
pul-pit
pum-mice
pu-niſh
pup-py
pur-chaſe
pur-ple
pur-poſe
pur-port
pur-ſue

R

Rab-ble
rac-ket
raf-ter
ral-ly
ran-dom
ran-ſom
ra-pid
ra-ſor
ra-ther
rat-tle
ra-ven
re-al
re-bùke
re-cánt
re-céde
re-céſs
rec-kon
re-córd
re-dréſs
re-fél
re-fér
re-fíne
re-fít
re-fléct
re-fórm
re-fréſh
re-fuge
re-fúnd
re-fúſe
re-fúte
re-gàle
re-gàrd
re-jéct
re-làpſe
re-làte
re-lént
re-lick
re-liſh
re-ly
re-míſs
re-mít
rem-nant
re-mòrſe
re-mòte
re-mòve
ren-der
re-pél
re-pént
re-píne
re-ply
re-pòrt
re-pòſe
re-próve
re-pùte
re-ſent
re-ſérve
re-ſide
re-ſign
re-ſiſt
re-ſolve
re-ſort
re-ſpect
re-ſpire
re-ſtóre
re-ſult
re-ſume
re-tàrd
re-tire
re-tùrn
re-vènge
re-viſe
re-vive
re-vóke
re-vólt
re-vólve
re-wàrd
rib-band
ri-ot
ri-pen
ri-ſen
ri-ver
roc-ket
ro-ſin
rot-ten
rub-biſh
ru-by
rud-der
rud-dy
rug-ged
ru-ler
rum-mer
rup-ture
ru-ral
ru-ſty

S

Sab-bath
ſa-ble
ſad-dle
ſaf-fron
ſal-ly
ſal-mon
ſa-lùte
ſal-ver
ſan-dal
ſat-tin
ſa-tyr
ſa-vage
ſax-on
ſe-cond
ſe-cret
ſe-cúre
ſe-dán
ſe-dáte
ſe-dúce
ſel-dom
ſel-vedge
ſe-nate

ſe-nate
ſen-tence
ſer-mon
ſer-pent
ſer-vant
ſer-vice
ſer-vile
ſe-ven
ſe-ver
ſex-ton
ſic-kle
ſig-net
ſi-lence
ſil-ly
ſil-ver
ſim-per
ſim-ple
ſin-cère
ſin-gle
ſi-ſter
ſo-ber
ſock-et
ſod-den
ſod-der
ſo-lace
ſo-lemn
ſo-lid
ſon-net
ſor-did
ſor-ry
ſub-dúe
ſub-ject
ſub-mit
ſub-ſcribe
ſub-ſiſt
ſub-ſtance
ſub-til
ſub-urbs
ſub-vèrt
ſuc-cèſs
ſuc-cinct
ſuc-kle
ſuck-er
ſud-den
ſuf fer
ſuf-fice
ſuf-frage
ſu-gar
ſug-gèſt
ſul-len
ſùl-phur
ſum-mer
ſum-mons
ſun-der
ſup-per
ſup-plánt
ſup-ply
ſup-pórt
ſup-póſe
ſup-préſs
ſu-prème
ſur-face
ſur-plice
ſu-ſpect
ſuſ-pènce
ſy-nod
ſy-rup
ſy-ſtem
[illegible]-pick
Ta-ble
ta-bret
ta-lent
ta-lons
tam-my
tam-per
tan-ner
tan-ſie
ta-per
tap-ſter
tar-get
tar-ry
tat-tle
ta-vern
tem-per
tem-peſt
tem-ple
te-nant
ten-der
te-net
te-nor
te-nure
ter-ror
tet-ter
til-lage
tim-ber
tim-brel
tin-der
tin-gle
tin-ſel
ti-tle
to-ken
tor-ment
tor-rent
tor-ture
toſ-ſel
to-tal
tu-lip
tum-ble
tu-mult
tur-ret
tur-tle
tu-tor
ty-rant

V

Va-cant
va-lue
va-niſh
va-pour
var-niſh
vaſ-ſal
vel-lum
vel-vet
ve-nom
ven-ture
ver-dict
ver-ger
ve-ry
veſ-ſel
ve-ſtal
veſt-ment
ve-ſtry
ve-ſture

ve-ſture
vi-car
vic-tor
vi-gil
vil-lage
vin-tage
vint-ner
vi-ol
vi-per
vir-gin
vir-tue
vi-ſage
vi-ſit
vo-cal
vo-lume
vo-mit
vul-gar
vul-ture
U
Ud-der
ug-ly
ul-cer
um-brage
un-cle
un-der
u-nite
un-juſt
un-lade
un-leſs
un-til
up-hold
up-per
up-right
ur-chin
ur-gent
u-rine
u-ſurp
ut-moſt
ut-ter
W
Wa-fer
wa-ger
wag-gon
wan-der
wan-ton
war-fare
war-rant
wa-ter
wel-fare
wel-come
win-ter
wiſ-dom
wi-ther
wit-neſs
wit-ty
wi-zard
wo-man
won-der
wor-ſhip
wor-thy
wo-ven
Y
Yon-der
yon-ker

TABLE II.

Words of two Syllables beginning with two Conſonants.

Bl
Bla-der
blan-ket
bla-zon
ble-miſh
bli-ſter
bloſ-ſom
blu-ſter
Br
Brace-let
bram-ble
bran-diſh
bra-zen
bre-thern
bri-ar
bri-dle
brim-ſtone
brit-tle
bro-ther
Ch
Chal-lenge
cham-ber
chan-cel
chan-nel
cha-pel
chap-ter
char-ger
char-ter
cha-ſten
chat-tels
chat-ter
che-riſh
cher-ry
cheſ-nut
chick-en
chil-dren
cho-ler
cho-ſen
chy-miſt
Cl
Cla-ret
claſ-ſick
cler-gy
cle-ver
cli-ent
cli-mate
clo-ſet
clo-ven
clo-ver
clu-ſter
clut-ter
Cr
Crack-nel
cra-dle
cran-ny
cra-zy
cre-dit

cre-dit
crim-ſon
cri-tick
crotch-et
cru-el
crum-ble
crup-per
cru-ſty
chry-ſtal

Dr

Dra-gon
dra-per
dri-ven
drop-ſy
drug-get
drug-giſt
drum-mer
drunk-ard

Fl

Flagon
flo-rid
flu-ent
flut-ter

Fr

Frag-ment
fra-grant
fri-ar
fri-gate
fro-lick
front-let
fro-zen
fru-gal
fru-ſtrate

Gl

Glim-mer
gli-ſter
glit-ter
glo-ry
glo-ver
glut-ton

Gr

Gra-vel
gra-ven
gro-cer
gro-vel
grum-ble

Pl

Pla-net
plen-ty
plum-met
plu-ral

Pr

Prac-tice
pre-cept
pre-face
preg-nant
pre-late
pre-lude
pre-miſe
pre-ſent
pret-ty
pri-ſon
pri-vate
pri-vy
pro-ceſs
pro-cùre
pro-duce
pro-duct
pro-fit
pro-fùſe
pro-ject
pro-miſe
pro-per
pro-phàne
pro-phet
pro-ſpect
pro-ſper
pro-ſtrate
pro-tèct
pro-tèſt
pro-verb
pro-vìde
pro-vince
pru-dence

Sc

Scab-bard
ſcaf-fold
ſcan-dal
ſcan-ty
ſcar-let
ſcat-ter
ſcep-tick
ſcep-tre
ſci-ence

Sh

Shab-by
ſhac-kle
ſham-bles
ſham-my
ſhat-ter
ſhe-kel
ſhel-ter
ſhep-herd
ſhe-riff
ſher-ry
ſhil-ling
ſhi-ver
ſho-vel
ſhuf-fle

Sl

Slan-der
ſla-viſh
ſlen-der
ſlip-per
ſlob-ber
ſlo-ven
ſlug-gard
ſlum-ber

Sp

Span-gle
ſpar-kle
ſpa-vin
ſpec-kle
ſpi-der
ſpig-got
ſpike-nard
ſpin-dle
ſpi-rit

St

Sta-ble
ſtag-ger
ſtam-mer
ſtand-ard

ſtan-dard ſtur-dy tre-ble Wh
ſtan-za ſtut-ter trem-ble Whe-ther
ſta-ple Th tren-cher whi-ſtle
ſtar-tle Thic-ket treſ-paſs whi-ting
ſta-tue thim-ble tri-al whi-ther
ſta-ture thir-ſty tri-bute whol-ſome
ſta-tute thi-ſtle tric-kle Wr
ſted-faſt thi-ther tri-fle Wran-gle
ſter-ling thun-der tri-dent wre-ſtle
ſti-fle Tr tro-phy wrin-kle
ſti-pend Traf-fick tru-ant wri-ter
ſtir-rop tram-ple trum-pet wri-ting
ſto-mach tra-vel trun-dle writ-ten
ſto-ry tra-verſe tru-ſty wrong-ful

TABLE III.

Words of Two Syllables beginning with three Conſonants.

Scr Spl Str ſtrum-pet
Scram-ble Splen-did Stran-ger Thr
ſcrib-ble ſplen-dour ſtran-gle Thral-dom
ſcrip-ture ſplin-ter ſtrip-ling thre-ſhold
ſcru-ple ſplut-ter ſtro-ler thrif-ty

TABLE IV.

Words of Two Syllables, *wherein two* Vowels *meeting together, make a* Diphthong.

Ai bar-gain cur-tain ex-claím
Ab-ſtain be-wail dain-ty ex-plain
Ac- cap-tain dai-ry fai-lure
quaint cer-tain de-claim im-paír
af-fair com-plain de-ſpair mai-den
ai-ry con-ſtrain de-ſtrain main-tain
ar-raign con-tain de-tain mur-rain
bai-liff cur-tail diſ-dain or-dain
per-tain

per-taìn
pro-claìm
rai-ment
rai-ſins
re-claìm
re-fraìn
re-gaìn
re-maìn
re-paìr
re-ſtraìn
re-taìn
ſu-ſtaìn
vil-lain
wain-ſcot

Au

Ap-plaùſe
aſ-ſaùlt
au-dit
aug-mènt
au-gur
au-ſtère
au-tumn
be-caùſe
de-baùch
de-faùlt
de-fraùd
ſlaugh-ter

Ea

Ap-peal
ap-peár
ar-reár
bea-dle
bea-gle
bea-ver
be-neath
be-reàve
con-ceàl
crea-ture
dea-con
dead-ly
de-creaſe
de-feàt
de-meàn
diſ-eaſe
diſ-pleaſe
ea-ger
ear-ly
ear-neſt
ea-ſy
ea-ſter
en-dèar
fea-ther
for-beàr
for-ſweàr
hea-ven
hea-vy
jea-lous
im-peách
im-pleàd
in-creaſe
in-treàt
lea-ven
mea-dow
mea-ſure
pea-cock
phea-ſant
rea-dy
rea-ſon
re-heàrſe
re-leàſe
re-peàl
re-peàt
re-treàt
re-veál
ſtea-dy
trea-ſon
trea-ſure
trea-tiſe
wea-pon
wea-ry
wea-ver
zea-lous

Ee

A-grèe
be-ſeech
be-twèen
bree-ches
de-crèe
de-grèe
diſ-crèet
e-ſtèem
ex-cèed
fore-ſeen
free-dom
gree-dy
in-déed
pre-cèed
re-dèem
ſuc-cèed

Ei

Con-ceit
con-ceive
de-ceive
ei-ther
for-feit
hei-nous
in-veigh
neigh-bour
nei-ther
per-ceive
re-ceipt
ſur-feit

Eo

Leo-pard
peo-ple

Ie

Be-ſiége
ca-ſhier
cie-ling
re-lief
re-trieve

Oa

Ap-proach
be-moan
cup-board
hoa-ry
in-croach
re-próach
up-roar

up-roar quar-ter

Oi	Ue	Ow	Ar-rày
A-noint	Fa-tigue	Ar-row	aſ-ſay
ap-point	ha-ràngue	be-ſtòw	be-trày
a-void	re-queſt	bow-er	be-wrày
diſ-joint	Ui	bow-els	de-cày
en-join	An-guiſh	cuc-kow	de-frày
ex-ploit	cir-cuit	dow-ry	de-lày
join-ture	con-duit	fal-low	diſ-mày
tor-toiſe	diſ-guiſe	fel-low	eſ-ſay
voi-der	jui-cy	flow-er	oſ-pray
Oo	qui-et	fur-row	re-pày
Boo-ty	qui-ver	hal-low	Ey
coo-per	re-crùit	har-row	Al-ley
lam-pòon	re-quire	hol-low	bar-ley
re-proof	re-quite	know-ledge	con-vèy
Ou	ſan-guine	mal-low	ho-ney
Coul-ter	van-quiſh	mel-low	joc-key
coun-try	Aw	mor-row	kid-ney
coun-ty	Awk-ward	nar-row	mo-ney
cour-ſer	law-yer	pil-low	mon-key
dou-ble	ſaw-yer	re-nòwn	o-bèy
gou-ty	Ew	ſor-row	val-ley
moul-dy	Eſ-chèw	tal-low	Oy
ſhoul-der	jew-el	vow-el	Con-voy
thou-ſand	jew-iſh	wal-low	de-ſtròy
trou-ble	ne-phew	wi-dow	de-còy
vou-cher	pew-ter	wil-low	em-plòy
Ua	re-nèw	win-dow	en-jòy
Qua-ker	ſew-ers	win-now	en-voy
quar-rel	ſi-new	yar-row	in-voyce
quar-ry	ſtew-ard	yel-low	roy-al

Twenty Eaſy Leſſons taken out of the Pſalms, *in Words not exceeding* Two Syllables, *divided according to* Rule.

LESSON I.

Pſal. 40. I Wait-ed for the Lord; and he did in-cline un-to me, and hear my Cal-ling.

He brought me al-ſo out of the Pit, out of the Mire and Clay; and ſet my Feet up-on the Rock, and did or-der my Go-ings.

And he hath put a new Song in my Mouth; e-ven a giv-ing of Thanks un-to our God.

Ma-ny ſhall ſee it and fear; and ſhall put their Truſt in the Lord.

Bleſ-ſed is the Man that hath ſet his Hope in the Lord; and turn-ed not un-to the Proud, and to ſuch as go a-bout with Lies.

LESSON II.

Pſ. 40. O Lord, my God, great are the won-drous Works which thou haſt done; like as be al-ſo thy Thoughts which are to us-ward; and yet there is no Man that or-ders them un-to Thee.

If I ſhould de-clare them, and ſpeak of them, they ſhould be more than I am a-ble to ex-preſs.

In the Vo-lume of the Book it is writ-ten of me, that I ſhould ful-fil thy Will, O my God: I am con-tent to do it; yea, thy Law is with-in my Heart.

With-

With-draw not Thou thy Mer-cy from me, O Lord: Let thy lov-ing Kind-neſs and thy Truth al-way pre-ſerve me.

LESSON III.

Pſ. 4. Like as the Hart de-ſires the Wa-ter Brooks, ſo long-eth my Soul af-ter thee, O God.

My Soul is a thirſt for God, yea, e-ven for the liv-ing God: When ſhall I come and ap-pear be-fore the Pre-ſence of God?

My Tears have been my Meat Day and Night; while they dai-ly ſay un-to me, Where is now thy God?

Why art thou ſo hea-vy, O my Soul; and why art thou ſo trou-bled with-in me!

O put thy Truſt in God, for I will yet give him Thanks, who is my De-fence, and my God.

LESSON IV.

Pſ. 43. Give Sen-tence with me, O God, and de-fend my Cauſe a-gainſt the wick-ed Peo-ple; O ſave me from the un-juſt and cru-el Man.

For thou art the God of my Strength: Why haſt thou put me from thee? And why go I mourn-ing while my Foes op-preſs me!

O ſend out thy Light and thy Truth, that they may lead me; and bring me to thy ho-ly Hill, and to thy Dwel-ling.

And that I may go un-to the Al-tar of God, e-ven un-to the God of my Joy and Glad-neſs; and up-on the Harp will I give Thanks un-to Thee, O God my God.

LES-

LESSON V.

Pſ. 44. We have heard with our Ears, O God; our Fa-thers have told us, what thou haſt done in their Time of old.

How thou haſt dri-ven out the Hea-then with thy Hand, and plant-ed them in: How thou haſt de-ſtroy'd the Peo-ple, and caſt them out.

For they did not poſ-ſeſs the Land through their own Sword; nei-ther was it their own Arm that help-ed them.

But thy Right Hand, and thine Arm, and the Light of thy Grace and Fa-vour; be-cauſe thou didſt ſet thy Love up-on them.

LESSON VI.

Pſ. 46. God is our Hope and Strength; a ve-ry pre-ſent Help in Trou-ble.

There-fore will we not fear, though the Earth be mov-ed, and though the Hills be car-ry'd into the Midſt of the Sea.

Though the Wa-ters there-of rage and ſwell; and though the Moun-tains ſhake at the Tempeſt of the ſame.

The Ri-vers of the Flood there-of ſhall make glad the Ci-ty of God; and the ho-ly Place of the Moſt High.

LESSON VII.

Pſ. 46. The Lord of Hoſts is with us; the God of *Ja-cob* is our Refuge.

O come hi-ther and be-hold the Works of the Lord; what Ru-in he hath brought up-on the Earth.

He

He ma-keth Wars to ceaſe in all the World; he break-eth the Bow, and ſnap-peth the Spear in ſun-der.

Be ſtill then, and know that I am God; I will be ho-nour'd a-mong the Hea-then, and I will be praiſ-ed in the Earth.

The Lord of Hoſts is with us; the God of *Ja-cob* is our Re-fuge.

LESSON VIII.

Pſ. 47. God is gone up with a mer-ry Noiſe, and the Lord with the Sound of the Trum-pet.

O ſing Praiſ-es, ſing Praiſ-es un-to our God, O ſing Praiſ-es, ſing Praiſ-es un-to our King.

For God is the King of all the Earth; ſing ye Praiſ-es with Know-ledge.

God reign-eth o-ver the Hea-then; God ſit-teth up-on his ho-ly Seat.

The Prin-ces of the Peo-ple are join-ed un-to the Peo-ple of the God of *Ja-cob*; for God who is lift-ed up ve-ry high, doth de-fend the Earth as it were with a Shield.

LESSON IX.

Pſ. 48. Great is the Lord, and high-ly to be praiſ-ed; in the Ci-ty of God; e-ven up-on his ho-ly Hill.

The Hill of *Si-on* is a fair Place, and the Joy of the whole Earth; up-on the North Side li-eth the Ci-ty of the great King; God is well known in her as a ſure Re-fuge.

Like as we have heard, ſo have we ſeen, in the Ci-ty of the Lord of Hoſts; in the Ci-ty of our God;

God; God up-holds the ſame for e-ver.

We wait for thy lov-ing Kind-neſs, O God in the Midſt of thy Tem-ple.

LESSON XVI.

Pſ. 48. O God as thy Name is, ſo is thy Praiſe un-to the World's End; thy Right Hand is full of Good-neſs and Truth.

Let the Mount *Si-on* re-joice and the Daughters of *Ju-dah* be glad; becauſe of thy Judgments.

Walk a-bout *Si-on*, and go round a-bout her; tell the Tow-ers there-of.

Mark well her Bul-warks, ſet up her Houſ-es, that they may tell them that come af-ter.

For this God is our God for e-ver and e-ver; he ſhall be our Guide un-to Death.

LESSON XI.

Pſ. 49. O hear ye this, all ye Peo-ple; ponder it with your Ears, all ye that dwell in the World.

High and Low, Rich and Poor, one with the o-ther.

My Mouth ſhall ſpeak of Wiſ-dom, and my Heart muſe of Know-ledge.

I will in-cline mine Ear to the Fa-ble, and ſhew my dark Speech up-on the Harp.

Where-fore ſhould I fear in the Days of the Wick-ed; and when the E-vil of my Heels doth com-paſs me round a-bout?

LESSON XII.

Pſ. 50. The Lord, e-ven the moſt migh-ty God, hath ſpok-en and cal-led the World, from the ri-ſing up of the Sun, unto the go-ing down there-of.

Out of *Si-on* hath God ap-pear'd, in per-fect Beau-ty.

Our God ſhall come, and ſhall not keep Si-lence; there ſhall go be-fore him a great Fire, and a migh-ty Tem-peſt ſhall be ſtir-red up round a-bout him.

He ſhall call the Hea-ven from a-bove, and the Earth; that he may judge his Peo-ple.

And the Hea-ven ſhall de-clare his Ju-ſtice. for God is Judge him-ſelf.

LESSON XIII.

Pſ. 51. Hear O my Peo-ple! and I will ſpeak, I my ſelf will wit-neſs a-gainſt thee; for I am God, e-ven thy God.

I will take no Bul-lock out of thy Houſe, nor He-goat out of thy Folds.

For all the Beaſts of the Fo-reſt are mine; and ſo are the Cat-tle up-on a thou-ſand Hills

I know all the Fowls up-on the Moun-tains; and the wild Beaſts of the Field are in my Sight.

If I be hun-gry, I will not tell thee; for the whole World is mine, and all that is there-in.

LESSON XIV.

Pſ. 52. Why boaſt-eſt thou thy ſelf, thou Ty-rant, that thou canſt do Miſ-chief?

Where-

Where-as the Good-neſs of God en-dures yet dai-ly?

Thy Tongue doth ſpeak E-vil; and with Lies thou cut-teſt like a ſharp Ra-zor.

Thou haſt lov-ed E-vil more than Good-neſs, and to talk of Lies more than Ju-ſtice.

Thou haſt lov-ed to ſpeak all Words that may do Hurt, O thou falſe Tongue!

LESSON XV.

Pſ. 52. There-fore ſhall God de-ſtroy thee for e-ver; he ſhall take thee and pluck thee out of thy Dwel-ling, and root thee out of the Land of the Liv-ing.

The Juſt al-ſo ſhall ſee this, and fear; and ſhall laugh him to ſcorn.

Lo! this is the Man that took not God for his Strength; but truſt-ed in the Great-neſs of his Riches, and ſtrength-ned him-ſelf in his wick-ed Ways.

As for me, I am like a green O-live Tree in the Houſe of God; my Truſt is in the ten-der Mer-cy of the Moſt High.

LESSON XVI.

Pſ. 54. Save me, O God, for thy Name's Sake; and a-venge me in thy Strength.

Hear my Pray-er, O God, and heark-en un-to the Words of my Mouth.

For Stran-gers are ri-ſen up a-gainſt me; and Ty-rants, which have not God be-fore their Eyes, ſeek af-ter my Soul.

He ſhall re-ward E-vil un-to my Foes: De-ſtroy thou them in thy Truth.

An

An Of-f'ring of a free Heart will I give thee, and praiſe thy Name, O Lord.

LESSON XVII.

Pſ. 56. Have Mer-cy up-on me, O God, for Man go-eth a-bout to de-vour me; he is dai-ly fight-ing and trou-bling me.

My Foes are dai-ly in Hand to ſwal-low me up; for they be ma-ny that fight a-gainſt me, O thou moſt High.

But though I am ſome-times a-fraid, yet put I my Truſt in Thee.

I will praiſe God be-cauſe of his Word: I have put my Truſt in God, and will not fear what Fleſh can do un-to me.

They dai-ly mi-ſtake my Words; all that they think of is to do me E-vil.

LESSON XVIII.

Pſ. 57. Set up thy ſelf, O God, a-bove the Hea-vens, and thy Glo-ry a-bove all the Earth.

They have laid a Net for my Feet, and preſſed down my Soul; they have dig-ged a Pit before me, and are fal-len in-to the Midſt of it them-ſelves.

My Heart is fix-ed, O God, my Heart is fixed; I will ſing and give Praiſe.

A-wake up, my Glo-ry; a-wake Lute and Harp; I my ſelf will a-wake right ear-ly.

I will give Thanks un-to Thee, O Lord, a-mong the Peo-ple; and ſing Praiſe un-to thy Name.

LES-

LESSON XIX.

Pſ. 77. I will cry un-to God with my Voice; e-ven un-to God will I cry with my Voice, and he ſhall heark-en un-to me.

In the Time of Trou-ble I ſought the Lord. My Sore ran, and ceaſ-ed not in the Night Sea-ſon; my Soul did re-fuſe Com-fort.

When I am in Sor-row I will think up-on God: When my Heart is vex-ed I will com-plain.

Thou hold-eſt mine Eyes wa-king, I am ſo fee-ble that I can-not ſpeak.

I have thought of the Days of old, and the Years that are paſt.

LESSON XX.

Pſ. 77. Thy Way, O God, is ho-ly: Who is ſo great a God as our God?

Thou art the God that doth Won-ders; and haſt de-clar'd thy Pow-er among the Peo-ple.

The Wa-ters ſaw thee, O God, the Wa-ters ſaw thee, and were a-fraid; the Depths al-ſo were trou-bled.

Thy Way is in the Sea, and thy Paths in the great Wa-ters; and thy Foot-ſteps are not known.

Thou led-deſt thy Peo-ple like Sheep by the Hand of *Mo-ſes* and *Aa-ron*.

Thou LORD *haſt led thy People through the Deep,*
As careful Shepherds guide their Flocks of Sheep;
O lead us with thy Grace to that bleſs'd Place,
Where we may ſee and know Thee Face to Face.

Twenty Eaſy Leſſons *in Words not exceeding* Two Syllables, *taken out of the* Book *of* Eccleſiaſtes.

LESSON I.

THE Words of the Preach-er, the Son of *Da-vid* King of *Ju-dah*.

What Pro-fit has a Man of all his La-bour, which he ta-keth un-der the Sun?

One Age paſ-ſeth a-way, and a new Age com-eth, but the Earth doth a-bide for e-ver.

The Sun ri-ſeth, and the Sun go-eth down, and haſt-eth to the Place where he a-roſe.

The Wind go-eth to-ward the *South*, and turn-eth a-bout un-to the *North*; it al-ways whirl-eth a-bout, and the Wind re-turns a-gain to its Cir-cuits.

LESSON II.

All Ri-vers run in-to the Sea, yet the Sea is not full: Un-to the Place from whence the Ri-vers came, thi-ther they re-turn a-gain.

All Things are full of La-bour, Man can-not ut-ter it; The Eye is not fil-led with ſee-ing, nor the Ear with hear-ing.

The Thing that hath been, it is that which ſhall be; and that which is done, is that which ſhall be done: And there is no new Thing un-der the Sun.

Is

Is there a-ny Thing where-of it may be ſaid, See, This is new? It hath been of old Time, which was be-fore us.

LESSON III.

I the Preach-er was King, and I gave my Heart to ſeek and ſearch out by Wiſ-dom all Things that are done un-der Hea-ven: This ſore Tra-vel hath God giv-en to the Sons of Men.

I have ſeen all the Works that are done un-der the Sun, and be-hold they are all vain, and vex-ing of the Spi-rit.

That which is crook-ed can-not be made ſtraight: And that which is want-ing can-not be num-bred.

I did com-mune with mine own Heart, ſay-ing, Lo, I am come to a great E-ſtate; and have got-ten more Wiſ-dom than all they that have been be-fore me: Yea, my Heart had great Tri-al of Wiſ-dom and Know-ledge.

LESSON IV.

I gave my Heart to know Wiſ-dom and to know Mad-neſs and Fol-ly: I did per-ceive that this is al-ſo vex-ing of the Spi-rit.

For in much Wiſ-dom is much Grief; and he that doth en-creaſe Know-ledge, doth en-creaſe Sor-row.

I ſaid in my Heart; Go to now, I will prove thee with Mirth, there-fore en-joy Plea-ſure; and be-hold this is al-ſo vain.

I ſaid

I ſaid of Laugh-ter, it is Mad-neſs; and of Mirth, What doth it?

LESSON V.

I ſought in mine Heart to give my ſelf un-to Wine (yet know-ing Wiſ-dom) and to lay hold on Fol-ly, till I might ſee what was that Good for the Sons of Men, which they ſhould do un-der the Hea-vens, all the Days of their Life.

I made me great Works, I build-ed Houſ-es, I plant-ed me Vine-yards.

I made me Gar-dens and Or-chards, and I plant-ed Trees in them of all Kinds of Fruits.

I made me Pools of Wa-ter, to wa-ter there-with the Wood that bring-eth forth Trees.

LESSON VI.

I gat me Ser-vants and Mai-dens, and had Ser-vants born in my Houſe; al-ſo I had good Store of great and ſmall Cat-tle, a-bove all that were be-fore me.

I ga-ther'd me al-ſo Sil-ver and Gold, and the Trea-ſure of Kings, and of the Coun-try: I gat me Men ſing-ers and Wo-men ſing-ers, and the De-lights of the Sons of Men.

So was I great, and did in-creaſe more than all that were be-fore me in the Ci-ty; al-ſo my Wiſ-dom did re-main with me.

LESSON VII.

What mine Eyes did de-ſire, I kept not from them, I with-held not my Heart from any Joy;

for my Heart did re-joice in all my La-bour, and this was the Pro-fit of all my La-bour.

Then I look-ed on all my Works that my Hands had wrought, and on the La-bour that I had la-bour'd to do, and be-hold all was vain and vex-ing of Spi-rit, and there was no Pro-fit un-der the Sun.

And I turn-ed my ſelf to be-hold Wiſ-dom and Mad-neſs, and Fol-ly; for what can the Man do that com-eth af-ter the King? E-ven that which hath been done be-fore.

LESSON VIII.

Then I ſaw that Wiſ-dom ex-cels Fol-ly, as far as Light ex-cels Dark-neſs.

The wiſe Man's Eyes are in his Head, but the Fool walk-eth in Dark-neſs: and I my ſelf did per-ceive al-ſo, that one E-vent hap-pens to them all.

Then ſaid I in my Heart; As it hap-pens to the Fool, ſo it hap-pens e-ven to me; and why was I then more wiſe? Then I ſaid in my Heart, That this al-ſo is vain.

There-fore I ha-ted Life, be-cauſe the Work that is wrought un-der the Sun is grie-vous unto me; for all is vain, and a Trou-ble to the Spi-rit.

LESSON IX.

To all Things there is a Sea-ſon, and a Time to e-v'ry Pur-poſe un-der the Hea-vens.

A Time to be born, and a Time to die: a Time

Time to plant, and a Time to pluck up that which is plant-ed.

A Time to kill, and a Time to heal; a Time to break down, and a Time to build up.

A Time to weep, and a Time to laugh; a Time to mourn, and a Time to dance.

A Time to get, and a Time to loſe; a Time to keep, and a Time to caſt a-way.

A Time to love, and a Time to hate; a Time of War, and a Time of Peace.

LESSON X.

What Pro-fit hath he that work-eth, in that where-in he la-bours?

I have ſeen the Tra-vel which God hath giv-en to the Sons of Men to be em-ploy'd in it.

He hath made all Things with Beau-ty in his Time.

Al-ſo he hath ſet the World in their Heart, ſo that no Man can find out the Work that God ma-keth from the firſt to the laſt.

I know that there is no good in them, but for a Man to re-joice, and to do good in his Life Time.

And al-ſo that e-v'ry Man ſhould eat and drink, and en-joy the Good of all his La-bour; it is the Gift of God.

LESSON XI.

I know that what God doth, it ſhall be for e-ver: No-thing can be put to it, nor a-ny Thing ta-ken from it: And God doth it, that Men ſhould fear be-fore him

And

And al-ſo, I ſaw un-der the Sun the Place of Judg-ment, that the Wick-ed were there: And the Place of Ju-ſtice, that E-vil was there.

I ſaid in mine Heart: God ſhall judge the Juſt and the Un-juſt; for there is a Time for e-v'ry Pur-poſe, for e-v'ry Work.

I ſaid in my Heart, touch-ing the E-ſtate of the Sons of Men, That God might make them know; and that they might ſee, that they themſelves are Beaſts.

LESSON XII.

For that which doth be-fal the Sons of Men, doth be-fal the Beaſts; e-ven one Thing doth be-fal them both: As the one di-eth, ſo di-eth the o-ther, yea, they all have one Breath, ſo that a Man hath No-thing to boaſt of a-bove a Beaſt: For all are vain.

All go un-to one Place; all are of the Duſt, and all turn to Duſt a-gain.

Who know-eth the Spi-rit of Man that go-eth up-ward, and the Spi-rit of Beaſts that go-eth down-ward to the Earth?

Where-fore I per-ceive that there is No-thing bet-ter, than that a Man ſhould re-joice in his own Works; for this is his Share: For who ſhall bring him to ſee what ſhall be af-ter him?

LESSON XIII.

So I turn-ed, and thought on all the Men that did op-preſs their Neigh-bours: And be-hold the Tears of ſuch as were op-preſt, and they had none to com-fort them, and on the Side of thoſe that

did op-preſs them there was Pow-er, but they had none to com-fort them.

Where-fore I praiſ-ed the dead which are now dead; more than the liv-ing which are yet a-live.

Yea, bet-ter is he than both they, which hath not yet been, who hath not ſeen the e-vil Work that is done un-der the Sun.

A-gain I thought on all Tra-vel, and e-v'ry Work, that for this a Man is en-vy'd of his Neigh-bour; This is al-ſo vain and vex-ing of the Spi-rit.

LESSON XIV.

Then I turn-ed, and ſaw a vain Thing un-der the Sun.

There is One a-lone, and there is not a Se-cond; yea, he hath nei-ther Child nor Bro-ther, yet there is no End of his La-bour, nei-ther is his Eye fil-led with Rich-es, nei-ther ſaith he, For whom do I la-bour, and be-reave my Soul of Good? This is al-ſo vain; yea, it is a ſore Tra-vel.

Two are bet-ter than One, be-cauſe they have a good Reward for their La-bour.

For if they fall the One will lift up his Fel-low, but woe to him that is a-lone when he fal-leth; for he hath not a Fel-low to help him up.

LESSON XV.

Bet-ter is a poor and a wiſe Child, than an old and fool-iſh King, who will not heark-en to good Ad-vice.

For out of Pri-ſon he com-eth to reign; where-

where-as al-ſo he that is born in his King-dom doth be-come poor.

I thought on all the liv-ing that walk un-der the Sun, with the ſe-cond Child that ſhall ſtand up in his Stead.

There is no End of all the Peo-ple, e-ven of all that have been be-fore them: They al-ſo that come af-ter ſhall re-joice in him. Sure-ly this al-ſo is a vain Thing and a Trou-ble to the Spi-rit.

LESSON XVI.

The Sleep of the Man that la-bours is ſweet, whe-ther he eat lit-tle or much; but the Wealth of the Rich will not ſuf-fer him to ſleep.

There is a ſore E-vil which I have ſeen un-der the Sun, name-ly, Rich-es kept for the Own-ers there-of to their Hurt.

But thoſe Rich-es pe-riſh by e-vil Tra-vel: and he be-gets a Son, and there is No-thing in his Hand.

As he came forth of his Mo-ther's Womb, na-ked he ſhall re-turn, to go as he came: and he ſhall take No-thing of his La-bour which he may car-ry a-way in his Hand.

LESSON XVII.

There is an E-vil which I have ſeen un-der the Sun, and it is com-mon a-mong Men.

A Man to whom God hath gi-ven Rich-es, Wealth, and Ho-nour, ſo that he want-eth No-thing that his Soul de-ſires, yet God gi-veth

him not Pow-er to eat there-of, but a Stran-ger eat-eth it: This is vain, and it is an e-vil Diſ-eaſe.

If a Man be-get an Hun-dred Chil-dren, and live ma-ny Years, ſo that the Days of his Years be ma-ny, and his Soul be not fil-led with Good, and al-ſo that he have none dead: I ſay, One born be-fore his Time is bet-ter than he.

For he com-eth in with Vain-neſs, and de-parts with Dark-neſs, and his Name ſhall be co-ver'd with Dark-neſs.

LESSON XVIII.

A good Name is bet-ter than choice Oint-ment; and the Day of One's Death than the Day of One's Birth.

It is bet-ter to go to the Houſe of Mourn-ing, than to go to the Houſe of Feaſt-ing: For that is the End of all Men, and the Liv-ing will lay it to his Heart.

Sor-row is bet-ter than Laugh-ter: For by the Sad-neſs of the Looks the Heart is made bet-ter.

The Heart of the Wiſe is in the Houſe of Mourn-ing; but the Heart of Fools is in the Houſe of Mirth.

It is bet-ter to hear the Re-buke of the Wiſe than for a Man to hear the Song of Fools.

LESSON XIX.

Wiſ-dom ſtrength-neth the Wiſe, more than ten migh-ty Men which are in the City.

For there is not a juſt Man up-on Earth that doth Good, and ſin-neth not.

Al-ſo take no Heed un-to all Words that are ſpo-ken; leſt thou hear thy Ser-vant curſe thee.

For of-ten al-ſo thine own Heart know-eth that thou thy-ſelf like-wiſe haſt curſ-ed o-thers.

All this I have prov-ed by Wiſ-dom, I ſaid I will be wiſe, but it was far from me.

That which is far off, and ve-ry deep, who can find it out?

LESSON XX.

I did ap-ply mine Heart to know, and to ſearch, and to ſeek out Wiſ-dom, and the Reaſon of Things; and to know the E-vil of Fol-ly and Mad-neſs.

And I find more bit-ter than Death, the Woman whoſe Heart is Snares and Fet-ters, and her Hands as Bands: Who-ſo pleaſ-eth God ſhall e-ſcape from her, but the Sin-ner ſhall be ta-ken by her.

Be-hold this I have found (ſaith the Preacher) count-ing one by one, to find out the Account.

Which yet my Soul ſeek-eth, but I find not; One Man a-mong a Thou-ſand have I found, but a Wo-man a-mong all thoſe have I not found.

Wiſdom, the greateſt Bleſſing from above,
Sent to Mankind by God *in his great Love,*
Directs the Youth to Knowledge, then to Peace,
So leads to ſolid Joys that never ceaſe.

TRISSYLLABLES:

OR

Words of *Three Syllables* divided according to the *Rules* for *Spelling*.

N. B. The *Accent* is on the *firſt Syllable* if not mark'd otherwiſe.

A
A-bàn-don
ab-di-cate
ab-bò-liſh
a-bòr-tive
ab-ſo-lute
ab-ſti-nence
a-bùn-dance
ac-ci-dent
ac-còm-pliſh
ac-cu-rate
ac-cù-ſtom
ac-knów-ledge
ac-qui-èſce
ac-ti-on
ad-jà-cent
ad-ju-tant
ad-mò-niſh
ed-vàn-tage
ad-ver-tiſe
ad-vo-cate
ad-vòw-ſon
af-fa-ble
a-go-ny
al-a-módе
al-der-man
a-li-en
al-mìgh-ty
am-bu-ſcàde
a-mi-ty
a-mo-rous
an-ee-ſtor
an-chó-vy
an-ci-ent
a-ni-mate
ap-pà-rel
ap-per-tàin
ap-pe-tite
ap-pre-hènd
ap-prèn-tice
a-ra-ble
ar-chi-tect
ar-gu-ment
ar-mou-ry
ar-ro-gant
ar-te-ry
ar-ti-choke
ar-ti-cles

af-

aſ-ſaſ-ſin
aſ-ſem-ble
aſ-ſu-rance
a-ſtó-niſh
a-ſun-der
a-tóne-ment
a-tór-ney
at-tri-bute
a-va-rice
au-di-ble
au-di-ence
au-di-tor
au-gu-ry
au-then-tick
au-tho-riſe
ax-i-om

B

Bal-có-ny
bar-ba-rous
bar-ri-ſter
ba-ſti-on
bat-che-lor
be-ne-fit
boi-ſte-rous
bra-và-do
bre-vi-ty
bri-be-ry
bri-gan-tine
bul-li-on
bur-gla-ry
bu-ri-al
bu-ſi-neſs

C

Ca-bi-net
cal-cu-late
ca-pi-tal
cap-ti-ous
car-di-nal
car-pen-ter
car-ri-age
car-ri-on
ca-ſu-al
ca-ſu-iſt
ca-ta-logue
ca-te-chiſm
ca-the-dral
ca-val-cade
ca-val-ry
ca-ve-at
cau-ti-on
ce-le-brate
cen-tu-ry
cer-ti-fy
cham-pi-on
cha-rac-ter
cha-pi-ter
cha-ri-ot
cha-ri-ty
chi-val-ry
cin-na-mon
cir-cum-cíſe
cir-cum-ſcribe
ci-ti-zen
ci-ta-del
clan-de-ſtine
cla-ri-fy
cle-men-cy
cock-a-trice
co-di-cil
cog-ni-zance
co-he-rent
co-lo-nel
col-lo-quy
co-me-dy
co-mi-cal
com-pa-ny
com-pe-tent
com-pli-ment
con-cu-bine
con-fe-rence
con-fi-dent
con-fiſ-cate
con-gru-ous
con-jec-ture
con-ju-gal
con-ſci-ence
con-ſe-crate
con-ſe-quence
con-ſi-der
con-ſo-nant
con-ſta-ble
con-ſti-tute
con-ti-nent
con-ti-nue
con-tra-ry
con-tri-bute

co-pi-ous
co-pu-late
cor-di-al
cord-wain-er
cor-mo-rant
co-ro-ner
cor-po-ral
cor-pu-lent
cor-re-ſpònd
cor-rŏ-ſive
co-ve-nant
coun-te-nance
coun-ter-feit
cour-te-ous
cow-ar-dice
cre-di-ble
cri-mi-nal
cro-co-dile
cru-ci-fy
cru-di-ty
cu-bi-cal
cu-cum-ber
cul-pa-ble
cul-ti-vate
cu-ri-ous
cu-ſhi-on
cu-ſto-dy

D

Dal-li-ance
dam-ni-fy
de-cán-ter
de-cò-rum
de-di-cate
de-fi-ance
de-i-ty
de-li-cate
de-lìn-quent
de-lí-ver
de-mò-liſh
de-mòn-ſtrate
de-ni-zen
de-pòrt-ment
de-pre-cate
de-pu-ty
de-ro-gate
de-ſó-late
de-ſpe-rate
de-ſti-ny
de-ſti-tute
de-ſtrùc-tive
de-tèr-mine
de-trì-ment
de-vi-ate
di-a-dem
di-a-lect
di-a-logue
di-a-mond
di-a-per
di-a-ry
dif-fi-cult
dif-fi-dent
dig-ni-ty
di-li-gence
di-mì-niſh
di-o-ceſs
diſ-an-núl
diſ-à-ſter
di-ſcì-ple
di-ſci-pline
diſ-cò-ver
diſ-ſem-ble
diſ-ſi-pate
diſ-ſo-lute
diſ-ſo-nant
di-ſtìn-guiſh
di-ùr-nal
do-ci-ble
do-cu-ment
do-mè-ſtick
do-mi-nèer
do-na-tive
du-bi-ous
dul-ci-fy
dul-ci-mer
dun-ge-on
du-pli-cate
du-ra-ble

E

E-bò-ny
e-di-fy
e-du-cate
e-le-gant
e-le-ment
e-le-phant
e-le-vate
e-lè-ven

e-lo-

e-lo-quent
em-bàr-go
em-baſ-ſy
em-bèz-zle
em-bróí-der
e-mèr-gent
e-me-rod
e-mi-nent
em-pe-ror
em-pha-ſis
e-mu-late
e-ná-mel
e-nà-mour
en-còun-ter
en-deà-vour
e-ne-my
e-ner-gy
e-nèr-vate
en-mi-ty
e-nòr-mous
en-ſàm-ple
en-ter-priſe
en-ter-taìn
en-vì-ron
e-pi-cure
e-pí-ſtle
e-qui-nox
e-qui-page
e-qui-ty
e-ſpòu-ſal
e-ſtà-bliſh
e-ſti-mate
e-tèr-nal
e-ven-ing
e-ve-ry
e-vi-dence
ex-à-mine
ex-àm-ple
ex-cre-ment
ex-e-cute
ex-er-ciſe
ex-hì-bit
ex-òr-ciſt
ex-pi-ate
ex-plí-cite
ex-qui-ſite
ex-ta-ſy
ex-tèr-nal
ex-tín-guiſh
ex-tír-pate
ex-trìn-ſick

F

Fa-bu-lous
fac-ti-on
fa-cul-ty
fal-la-cy
fa-mi-ly
fan-tà-ſtick
fa-ſhi-on
fe-al-ty
fe-ſti-val
fic-ti-on
fi-li-al
fir-ma-ment
fi-ſtu-la
fop-pe-ry
for-ge-ry
for-ti-fy
frau-du-lent
fu-gi-tive
func-ti-on
fu-ne-ral
fur-ni-ture
fur-ri-er

G

Gal-le-ry
gar-ri-ſon
ge-ne-ral
ge-ne-rous
ge-nu-ine
glo-ri-ous
glu-ti-nous
gor-ge-ous
go-vern-ment
gra-ci-ous
gra-du-al
gra-nà-do
gra-ne-ry
gra-ti-tude
gra-vi-ty
gre-na-dìer
gut-tu-ral

H

Hand-ker-cheif
har-bin-ger
har-mo-ny

lu-ſhi-ous

M

Mac-ca-roon
ma-ce-rate
ma-ga-zine
ma-gi-ſtrate
mag-ni-fy
ma-je-ſty
ma-lig-nant
ma-ni-feſt
ma-ni-fold
man-ſi-on
ma-nu-al
ma-nu-ſcript
maſ-que-rade
ma-ri-ner
ma-ri-time
mar-jo-ram
mar-ri-age
mar-ma-lade
mar-ti-al
maſ-cu-line
maſ-ſa-cre
me-chà-nick
me-di-tate
me-lo-dy
me-mo-ry
men-di-cant
me-ni-al
men-ti-on
meſ-ſen-ger
mi-li-tant
mil-li-on
mi-ne-ral
mi-ni-ſter
mi-ra-cle
miſ-chiè-vous
mi-ſe-ry
mi-ti-gate
mo-de-rate
mol-li-fy
mo-nu-ment
mo-ti-on
move-a-ble
moun-te-bank
mul-ti-ply
mul-ti-tude
mu-ta-ble
mu-ti-ny
mu-tu-al
my-ri-ad
my-ſte-ry

N

Nar-ra-tive
na-ti-on
na-tu-ral
na-vi-gate
neg-li-gence
nigh-tin-gale
noc-tûr-nal
no-mi-nate
no-ta-ble
no-ta-ry
no-vel-ty
nu-li-ty
nu-me-rous
nun-ne-ry
nup-ti-al
nur-ſe-ry
nu-tri-ment

O

Ob-dù-rate
o-beì-ſance
ob-ſe-quy
ob-ſo-lete
ob-ſta-cle
ob-ſti-nate
ob-vi-ate
oc-cu-py
o-ce-an
o-cu-lar
o-di-ous
of-fer-ing
of-fi-cer
o-mi-nous
o-ni-on
o-pe-rate
op-pò-nent
op-po-ſite
op-prèſ-ſor
o-ra-cle
o-ra-tor
o-ri-fice
or-di-nance
or-na-ment
or-tho-dox

Pa-

ha-ſti-ly
ha-zar-dous
he-re-ſy
he-ri-tage
hi-de-ous
hi-ſto-ry
ho-mi-cide
ho-mi-ly
ho-ne-ſty
hor-ri-ble
hy-po-crite

J

Jeo-par-dy
je-ſu-ite
jo-cu-lar
jo-vi-al
ju-bi-lee
ju-ſti-fy

I

I-dè-a
i-di-om
i-di-ot
ig-no-rant
il-lù-ſtrate
im-bèl-liſh
i-mi-tate
im-mi-nent
im-ple-ment
im-pli-cite
im-por-tant
im-por-tune
im-pòſt-hume
im-pó-ſtor
im-po-tent
im-pre-cate
im-pu-dence
in-car-nate
in-chànt-ment
in-ci-dent
in-cùm-bent
in-dìct-ment
in-di-gent
in-fa-my
in-fér-nal
in-fi-nite
in-flu-ence
in-hè-rent
in-hè-rit
in-no-cent
in-ſi-pid
in-ſo-lent
in-ſti-tute
in-ſti-gate
in-ſtru-ment
in-tel-lect
in-ter-cept
in-ter-courſe
in-tèr-nal
in-ter-poſe
in-tèr-pret
in-ter-val
in-ter-view
in-tè-ſtate
in-ti-mate
in-tri-cate
in-trín-ſick
in-và-lid
in-veí-gle
i-vo-ry

K

Ka-len-der
kil-der-kin

L

La-by-rinth
la-i-ty
lar-ce-ny
la-ti-tude
laud-a-ble
lea-che-rous
le-ga-cy
le-gi-ble
le-gi-on
le-ni-ty
le-pro-ſy
le-ve-ret
le-vi-ty
li-be-ral
li-ber-tine
li-ber-ty
lieu-tè-nant
lo-ga-rithm
lon-gi-tude
lot-te-ry
loy-al-ty
lu-mi-nous
lu-na-cy

P

Pa-ci-fy
pa-ge-ant
pal-li-ate
pa-pa-cy
pa-ra-ble
pa-ra-diſe
pa-ra-dox
pa-ra-graph
pa-ral-lel
pa-ra-mount
pa-ra-phraſe
pa-ra-ſite
par-ri-cide
pa-ri-ty
par-ti-al
par-ti-cle
paſ-ſen-ger
paſ-ſi-on
paſ-ſo-ver
pa-ſto-ral
pa-ter-nal
pa-ti-ence
pa-tri-arch
peace-a-ble
pe-di-gree
pe-li-can
pe-nal-ty
pen-du-lum
pe-ne-trate
pe-ni-tent
pen-te-coſt
pe-nu-ry
pe-ri-lous
per-ju-ry
per-ma-nent
per-pe-trate
per-qui-ſite
per-ſe-cute
pre-ſe-vere
per-ti-nent
pe-ſti-lence
pe-tu-lant
pha-ri-ſee
pi-ge-on
pi-e-ty
pil-pri-mage
pin-na-cle
pi-ti-ful
plen-te-ous
po-é-tick
po-li-cy
po-ly-gon
po-mà-tum
pome-grà-nate
pon-de-rous
po-pe-ry
po pu-lace
por-ti-on
port-màn-teau
por-trài-ture
po-ſi-tive
poſ-ſi-ble
po-ten-tate
po-ver-ty
prac-ti-cal
pre-àm-ble
pre-ce-dent
pre-ci-ous
pre-ci-pice
pre-ju-dice
pre-la-cy
pre-ſi-dent
pre-va-lent
pre-vi-ous
pri-mi-tive
prin-ci-pal
prin-ci-ple
pri-ſo-ner
pri-vi-lege
pri-vi-ly
pro-ba-ble
pro-bi-ty
pro-di-gy
pro-ſli-gate
pro-ge-ny
pro-hì-bit
pro-pa-gate
pro-phe-cy
pro-ſe-cute
pro-ſe-lyte
pro-ſti-tute
pro-te-ſtant
pro-ven-der
pſal-mo-dy
pſal-te-ry

pub-

pub-li-can
pu-ìſ-ſant
pul-ve-rize
punc-tu-al
pu-ri-fy
pu-ri-tan
pu-ri-ty
pu-tri-fy
py-ra-mid

Q

Qua-dràn-gle
qua-drù-ple
qua-li-fy
qua-li-ty
quan-da-ry
quan-ti-ty
que-ſti-on
quint-eſ-ſence
quo-ti-ent

R

Ra-di-ant
ra-di-cal
ra-di-us
ra-pi-er
ra-ri-ty
re-al-ly
re-ceìv-ed
re-col-lèct
re-com-mènd
re-com-penſe
re-con-cile
re-cò-ver
re-cre-àte
rec-ti-fy
rec-to-ry
re-gen-cy
re-gi-cide
re-gi-ment
re-gi-on
re-gi-ſter
re-gu-lar
re-im-búrſe
re-in-fòrce
re-lin-quiſh
re-me-dy
re-mèm-ber
re-plè-niſh
re-pre-hènd
re-pri-mànd
re-pro-bate
re-qui-em
re-qui-ſite
re-ſèm-ble
re-ſi-due
re-ſplèn-dent
re-ti-nue
re-tro-grade
re-vè-nue
re-ve-rence
re-ve-rend
rib-bal-dry
ri-di-cule
righ-te-ous
ri-vu-let
ru-di-ment
ru-mi-nate
ru-ſti-cal

S

Sa-ba-oth
ſa-cra-ment
ſa-cri-fice
ſa-cri-lege
ſa-la-ry
ſanc-tí-fy
ſanc-ti-on
ſa-ti-ate
ſa-tiſ-fy
ſa-vi-our
ſa-vou-ry
ſchiſ-ma-tick
ſcor-bú-tick
ſcor-pi-on
ſcru-ti-ny
ſcul-li-on
ſcru-pu-lous
ſec-ti-on
ſe-cu-lar
ſe-ni-or
ſen-ſu-al
ſen-ſi-ble
ſe-pa-rate
ſe-pul-chre
ſe-què-ſter
ſe-ri-ous
ſer-vi-tor
ſe-ve-ral

ſig-ni-fy
ſi-mi-le
ſin-gu-lar
ſi-ni-ſter
ſi-tu-ate
ſlip-pe-ry
ſol-di-er
ſor-ce-ry
ſpa-ni-el
ſpe-ci-men
ſpec-ta-cle
ſpec-tà-tor
ſpu-ri-ous
ſta-ti-on
ſtig-ma-tize
ſto-ma-cher
ſtra-ta-gem
ſtre-nu-ous
ſur-ro-gate
ſu-ſte-nance
ſy-ca-more
ſy-co-phant
ſyl-la-ble
ſyl-lo-giſm
ſym-pa-thy
ſy-na-gogue

T

Ta-bu-lar
ta-cit-ly
tan-ta-lize
ta-pe-ſtry
tar-pàu-lin
te-di-ous
tem-pe-rance
tem-po-ral
ten-den-cy
ter-ri-ble
te-ſta-ment
te-ſti-fy
the-o-ry
ti-me-rous
ti-tu-lar
to-bàc-co
to-gé-ther
to-le-rate
trac-ta-ble
tra-ge-dy
tran-ſpà-rent
trea-che-rous
tri-bù-nal
tri-vi-al
tu-na-ble
tur-bu-lent
tur-pen-tine
tym-pà-ny
ty-pi-cal
ty-ran-ny

V

Va-can-cy
va-cu-cum
va-ga-bond
va-gà-ry
va-li-ant
va-ni-ty
va-ri-ous
ve-he-ment
ven-di-ble
ve-ne-ry
ven-ge-ance
ve-ni-al
ve-ni-ſon
ve-ri-ly
vice-gè-rent
vi-ci-ous
vic-to-ry
vic-tu-als
vi-gi-lant
vi-go-rous
vi-li-fy
vil-la-ny
vin-di-cate
vi-ne-gar
vi-o-late
vi-o-lence
vi-o-lín
vi-rà-go
vir-gi-nals
vi-ſi-ble
vi-ſi-on
vi-tri-ol
vo-la-tile
vo-lun-tìer
vo-ta-ry

U
Ul-ti-mate
unc-ti-on
un-e-qual
un-feign-ed
un-good-ly
un-ho-ly
un-just-ly
u-ni-corn
u-ni-ty
u-ni-verse
un-kind-ness
un-learn-ed
u-su-al
u-sur-per
u-su-ry
u-ten-sil
ut-te-rance
ut-ter-most

W
Wag-ge-ry
wag-go-ner
wan-ton-ness
war-ri-or
wa-ver-ing
wed-nes-day
whim-si-cal
wil-der-ness
won-der-ful
wor-thi-ly
wrong-ful-ly

Y
Ye-ster-day
yoke-fel-low
youth-ful-ly

Z
Zea-lous-ly
zo-di-ack

Twenty Easy Lessons taken out of the Psalms, *in Words not exceeding* Three Syllables, *divided according to Rule.*

LESSON I.

Ps. 78. HEAR my Law, O my People: Incline your Ears unto the Words of my Mouth.

I will open my Mouth in a Pa-ra-ble, I will declare hard Sen-ten-ces of old.

Which we have heard and known; and such as our Fathers have told us;

That we should not hide them from the Children of the Ages to come but to shew the Honour

nour of the Lord, his mighty and won-der-ful Works that he hath done.

He made a Co-ve-nant with *Jacob*, and gave *Iſ-ra-el* a Law, which he com-mand-ed our Fore-fa-thers to teach their Children.

That thoſe that follow them might know it; and the Children which were yet unborn.

LESSON II.

To the Intent that when they came up, they might ſhew their Children the ſame:

That they might put their Truſt in God, and not to forget the Works of God, but to keep his Com-mand-ments.

And not to be as their Fore-fa-thers, a faithleſs and ſtubborn People, who ſet not their Heart aright, and whoſe Spirit cleaveth not ſted-faſt-ly unto God.

Like as the Children of *E-phra-im*, who being har-neſſ-ed, and car-ry-ing Bows, turned themſelves back in the Day of Battle.

They kept not the Co-ve-nant of God, and would not walk in his Laws.

But forgat what he had done, and the wonder-ful Works that he had ſhewed for them.

LESSON III.

Mar-vel-lous Things did he in the Sight of our Fore-fa-thers in the Land of *Egypt*, even in the Field of *Zoan*.

He

He di-vi-ded the Sea, and let them go through; he made the Waters to ſtand on an Heap.

In the Day-time he alſo led them with a Cloud, and all the Night through with a Light of Fire.

He clave the hard Rocks in the Wil-der-neſs and gave them Drink thereof, as it had been out of the Deep.

He brought Water out of the ſtony Rock, ſo that it guſhed out like Rivers.

Yet for all this they ſinned yet more againſt him; and pro-vo-ked the Moſt High in the Wil-der-neſs.

LESSON IV.

They tempted God in their Hearts, and requi-red Meat for their Luſt.

They ſpake againſt God alſo, ſaying, Shall God prepare a Table in the Wil-der-neſs?

He ſmote the ſtony Rock indeed, that the Water guſhed out, and the Stream flowed withal; but can he give Bread alſo, or provide Fleſh for his People?

When the Lord heard this, he was wroth, ſo that the Fire was kindled in *Jacob*; and there came up heavy Diſ-plea-ſure againſt *Iſ-ra-el*.

Becauſe they be-liev-ed not in God; and put not their Truſt in his Help.

So he com-mand-ed the Clouds above and o-pen-ed the Doors of Heaven.

LESSON V.

He rained down Manna alſo upon them for to eat, and gave them Food from Heaven.

So Man did eat Angels Food; for he ſent them Meat enough.

He cauſed the Eaſt Wind to blow under Heaven; and through his Power he brought in the South-weſt-wind.

He rained Fleſh upon them as thick as Duſt, and fea-ther-ed Fowls like as the Sand of the Sea.

He let it fall among their Tents, even round about their Dwelling.

So they did eat and they were filled, for he gave them their own Deſire: he did not diſ-appoint them of their Luſt.

LESSON VI.

But while the Meat was yet in their Mouths, the heavy Wrath of God came upon them, and ſlew the weal-thi-eſt of them; yea, and ſmote down the choſen Men that were in *Iſ-ra-el*.

But for all this they ſinned yet more, and be-liev-ed not his wondrous Works.

Therefore their Days did he conſume in Va-ni-ty and their Years in Trouble.

When he ſlew them they ſought him; and turned them early, and en-qui-red after God.

And

And they re-mem-bred that God was their Strength; and that the Moſt High was their Re-deem-er.

But yet they did but flatter him with their Mouths; and diſ-ſem-ble with him in their Tongues.

LESSON VII.

For their Heart was not whole with him; neither did they con-ti-nue ſtedfaſt in his Co-ve-nant.

But he was ſo mer-ci-ful that he forgave their Miſdeeds, and he de-ſtroy-ed them not.

Yea, many a Time turned he his Wrath a-way, and would not ſuffer his whole Diſ-plea-ſure to ariſe.

For he did con-ſi-der that they were but Fleſh; and that they were even as a Wind, that paſſeth away, and cometh not again.

Many a Time did they provoke him in the Wil-der-neſs, and grieved him in the Deſert.

They turned back, and tempted God, and moved the Holy One in *Iſ-ra-el*.

LESSON VIII.

They thought not of his Hand, and of the Day when he did de-li-ver them from the Hand of the E-ne-my.

How he had wrought his Mi-ra-cles in *Egypt*, and his Wonders in the Field of *Zoan*.

He

He turned their Waters into Blood, ſo that they might not drink of the Rivers.

He ſent Lice among them, and de-vour-ed them up; and Frogs to deſtroy them.

He gave their Fruit unto the Worm, and their Labour unto the Graſ-hop-per.

He de-ſtroy-ed their Vines with Hail Stones, and their Mul-ber-ry Trees with the Froſt.

LESSON IX.

He ſmote their Cattle alſo with Hail Stones, and their Flocks with hot Thun-der-bolts.

He caſt upon them the Greatneſs of his Wrath, Anger, Diſ-plea-ſure and Trouble, and ſent e-vil Angels among them.

He made a Way to his Hatred, and ſpared not their Soul from Death; but gave their Lives over to the Pe-ſti-lence.

And ſmote all the Firſt-born in *Egypt*, the moſt prin-ci-pal and migh-ti-eſt in the Dwel-ings of *Ham*.

But as for his own People, he led them forth like Sheep; and car-ri-ed them in the Wil-der-neſs like a Flock.

He brought them out ſafely, that they ſhould not fear; and did o-ver-whelm their E-ne-mies with the Sea.

LESSON X.

And brought them within the Borders of his holy Place; even to the Mountain, which he pur-cha-ſed with his own Right Hand.

He caſt out the Heathen alſo before them: cauſed their Land to be di-vi-ded amongſt them for an He-ri-tage, and made the Tribes of *Iſ-ra-el* to dwell in their Tents.

So they tempted and diſ-pleaſ-ed the moſt high God, and kept not his Com-mand-ments:

But turned their Backs and fell away like their Fore-fa-thers, ſtarting aſide like a broken Bow.

For they grieved him with their Hill-al-tars, and pro-vo-ked him to Diſ-plea-ſure with their I-ma-ges.

When God heard this, he was wroth; and took ſore Diſ-plea-ſure at *Iſ-ra-el*.

LESSON XI.

So that he forſook the Place in *Shiloh*; even the Tent that he had pitched among them.

He did de-li-ver their Power into Sla-ve-ry; and their Beauty into the E-ne-my's Hand.

He gave his People over alſo unto the Sword, and was wroth with his He-ri-tage.

The Fire con-ſu-med their young Men, and their Maidens were not given in Mar-ri-age.

Their Prieſts were ſlain with the Sword; and there were no Widows to lament for them.

So

So the Lord a-wak-ed as one out of Sleep, and like a Giant re-freſh-ed with Wine.

He ſmote his E-ne-mies in the hinder Parts, and put them to great Shame.

LESSON XII.

He re-fu-ſed the Houſe of *Joſeph*, and choſe not the Tribe of *E-phra-im*.

But choſe the Tribe of *Judah*; even the Hill of *Sion*, which he loved.

And there he built his Temple on high; and laid the Bottom of it like the Ground, which he hath made for ever.

He choſe *David* alſo his Servant, and took him away from the Sheepfolds.

As he was fol-low-ing the Ews great with young ones he took him; that he might feed *Jacob* his People, and *Iſ-ra-el* his He-ri-tage.

So he fed them with a faithful and true Heart, and ruled them pru-dent-ly with all his Power.

LESSON XIII.

Pſ. 81. Sing ye mer-ri-ly unto God our Strength: Make a cheerful Noiſe unto the God of *Jacob*.

Take the Pſalm, bring hither the Tabret; the merry Harp with the Lute.

Blow up the Trumpet in the New Moon, even in the Time ap-point-ed; and upon our ſolemn Feaſt-day.

For this was made a Statute for *Iſ-ra-el*, and a Law of the God of *Jacob*. This

This he or-dain-ed in *Joſeph* for a Witneſs, when he came out of *Egypt*, and had heard a ſtrange Language.

I eaſed his Shoulder from the Burden; and his Hands were de-li-ver'd from making the Pots.

LESSON XIV.

Thou calledſt upon me in Troubles, and I did de-li-ver thee, and heard thee; what Time as the Storm fell upon thee.

I proved thee alſo at the Waters of Strife.

Hear, O my People! and I will aſſure thee, O *Iſ-ra-el!* if thou wilt hearken onto me.

There ſhall no ſtrange God be in thee; neither ſhalt thou worſhip any other God.

I am the Lord thy God, who brought thee out of the Land of *Egypt*: Open thy Mouth wide, and I ſhall fill it.

But my People would not hear my Voice, and *Iſ-ra-el* would not obey me.

LESSON XV.

So I gave them up to their own Hearts Luſts, and let them follow their own Thoughts.

O that my People would have heark-en-ed unto me! for if *Iſ-ra-el* had walked in my Ways.

I ſhould ſoon have put down their E-ne-mies, and turned my Hand againſt their Foes.

The Haters of the Lord ſhould have been found Liars, but their Time ſhould have en-du-red for ever.

He

He ſhould have alſo fed them with the fineſt Wheat-flour; and with Honey out of the ſtony Rock ſhould I have ſa-tis-fy'd thee.

LESSON XVI.

Pſ. 84. O how lovely are thy Dwellings, thou Lord of Hoſts!

My Soul hath a Deſire and Longing to enter into the Courts of the Lord; my Heart and my Fleſh rejoice in the living God.

Yea the Sparrow hath found her an Houſe, and the Swallow a Neſt, where ſhe may lay her Young; even thy Altars, O Lord of Hoſts, my King and my God.

Bleſſed are they that dwell in thy Houſe: They will be always praiſing thee.

Bleſſed is the Man whoſe Strength is in thee; in whoſe Heart are thy Ways.

Who going through the Vale of Mi-ſe-ry, uſe it for a Well; and the Pools are filled with Water.

LESSON XVII.

They go from Strength to Strength; and unto the God of Gods ap-pear-eth e-ve-ry one of them in *Sion*.

O Lord God of Hoſts, hear my Prayer: hearken, O God of *Jacob*.

Behold, O God our De-fen-der! and look upon the Face of thine A-noint-ed.

For one Day in thy Courts is better than a Thouſand.

I had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tents of Wick-ed-neſs.

For the Lord God is a Light and Defence; The Lord will give Grace and Worſhip, and no good Thing ſhall he withhold from them that live a Godly Life.

O Lord God of Hoſts: Bleſſed is the Man that putteth his Truſt in Thee.

LESSON XVIII.

Pſ. 87. Her Groundworks are upon the holy Hills: The Lord loves the Gates of *Sion* more than all the Dwellings of *Jacob*.

Very ex-cel-lent Things are ſpoken of Thee, thou City of God.

I will thing upon *Rahab* and *Ba-by-lon*, with them that know me.

Behold ye the *Phi-li-ſtines* alſo, and they of *Tyre*, with the *Mo-ri-ans*; lo! there was he born.

And of *Sion* it ſhall he re-port-ed, That he was born in her; and the Moſt high ſhall ſtabliſh her.

The Lord ſhall rehearſe it, when he writeth up the People, that he was born there.

The Singers alſo and Trum-pet-ers ſhall he rehearſe; all my freſh Springs ſhall be in thee.

LESSON XIX.

Pſ. 93. The Lord is King, and hath put on glo-ri-ous Ap-pa-rel: The Lord hath put on his Ap-pa-rel, and girded him with Strength.

He hath made the round World ſo ſure, that it cannot be moved.

Ever ſince the World began, hath thy Seat been pre-pa-red; Thou art from before the Be-gin-ning.

The Floods are riſen, O Lord; the Floods have lift up their Voice: The Floods lift up their Waves.

The Waves of the Sea are mighty and rage hor-ri-bly; but yet the Lord, who dwelleth on high, is migh-ti-er.

Thy Statutes, O Lord, are very ſure; Ho-li-neſs be-com-eth thine Houſe for ever.

LESSON XX.

Pſ. 96. O ſing unto the Lord a new Song: O ſing unto the Lord all the whole Earth.

Sing unto the Lord and praiſe his Name: Be telling of his Glory from Day to Day.

Declare his Honour unto the Heathen; and his Wonders unto all People.

For the Lord is great, and cannot wor-thi-ly be praiſed; he is more to be feared than all Gods.

Glory and Worſhip are before him; Power and Honour are in his holy Place.

Aſcribe unto the Lord, O ye Kindreds of the People; aſcribe unto the Lord Worſhip and Power.

All Praiſe, all Glory, Honour, Majeſty,
Let us aſcribe unto the TRINITY.

Words of *Four Syllables* divided according to Rule.

N. B. The *Accent* is on the *Second Syllable*, if not mark'd otherwiſe.

A

AB-bre-vi-ate
a-bi-li-ty
a-ca-de-my
ac-cu-mu-late
ad-di-ti-on
a-dul-te-rate
af-fec-ti-on
af-flic-ti-on
a-la-cri-ty
al-le-gi-ance
am-baſ-ſa-dor
am-bi-ti-on
a-na-lo-gy
a-na-to-my
a-po-ſta-cy
ap-pur-te-nance
ar-bi-tra-ment
ar-ti-cu-late
ar-til-le-ry
aſ-ſaſ-ſi-nate
aſ-ſump-ti-on
at-tain a-ble
at ten-ti-on
a-vail-a-ble
au-tho-ri-ty

B

Bar-ba-ri-an
bar-ri-ca-do
be-a-ti-fy
be-ne-fi-cence
bi-tu-mi-nous

C

Ca-la-mi-ty
car-na-li-ty
ce-le-ri-ty
cen-ſo-ri-ous
chi-rur-ge-on
chro-no-lo-gy
cir-cum-fe-rence
ci-ta-ti-on
co-ad-ju-tor
col-la-te-ral
com-men-ta-tor
com-mu-ni-on
con-cep-ti-on
con-cu-pi-ſcence
con-di-ti on
con-fa-bu-late
con-gru-i-ty
con-junc-ti-on
con-ſi-ſto-ry
con-ſtruc-ti-on
con-ten-ti-on
con-ven-ti-on
con-vul-ſi-on
cor-po-re-al
cór-pu-len-cy
cor-rec-ti-on
cor-ro-bo-rate
cor-rup-ti-on
coſ-mo-gra-phy
cre-a-ti-on
cre-du-li-ty

D

Dam-na-ti-on
de-ci-ſi-on
de-ſi-ci-ent
de-ge-ne-rate
de-jec-ti-on
de-lec-ta-ble
de-li-ci-ous
de-mon-ſtra-ble
de-po-pu-late
de-preſ-ſi-on
de-ri-ſi-on
de-ſcrip-ti-on
de-ſer-ti-on
de-ſtruc-ti-on
de-trac-ti-on
dex-te-ri-ty
di-a-go-nal
di-a-me-ter
dic-ta-ti-on
dif-fu-ſi-on
di-greſ-ſi-on
di-men-ſi-on
di-mi-nu-tive

dif-fec-tion
dif-fen-tion
di-vi-fi-on
do-mi-ni-on
dox-o-lo-gy

E

E-bri-e-ty
ef-fe-mi-nate
ef-fi-gi-es
e-gre-gi-ous
e-jec-ti-on
e la-bo-rate
e-lec-ti-on
è-li-gi-ble
e-ma-fcu-late
em-pha-ti-cal
en-co-mi-um
en-thu fi-aſm
e nor-mi-ty
e-pif-co-pal
e-qui-vo-cate
er-ro-ne-ous
ef-fen-ti-al
e-ter-ni-ty
e va cu-ate
e-va-fi-on
e-ven-ti-al
e-vic-ti on
ex-ac-ti-on
ex-a-fpe-rate
ex em pla-ry
ex-hi-le-rate
ex-o-ne-rate
ex-or-bi-tant
ex-pan-fi on
ex-pe-di-ate
ex-po-fi-tor
ex tor-ti-on

F

Fa-ci-li-ty
fal-la ci-ous
fa-mi-i-ar
fan-ta-ſti-cal
fer-ti-li-ty
fi-gu-ra-tive
for-mi-da ble
fru-ga li-ty
fru-i-ti-on

G

Gen-ti-li-ty
ge-o-gra-phy
gè-o-man-cy
ge-o-me-try
gram-ma-ti cal
gra-tu-i-ty

H

Ha-ber ge-on
har-mo-ni-ous
hè-te-ro-dox
hi e-rar-chy
hò ſpi-ta-ble
hu-mi-li-ty
hy-ber-bo le

I

Jà-ni-fa-ry
ju-di ci-ous
il-li-te-rate
il-lu-ſtri-ous
im-ma cu-late
im-me-di-ate
im mu-ta-ble
im par-ti al
im-pe-di-ment
im-pla-ca-ble
im-por-tu-nate
im-po ve-riſh
in-cor-po-rate
in-cu ra ble
in-de-li-ble
in dem ni-fy
in-fe-ri or
in-ge-ni-ous
in-ge-nu-ous
i-ni-qui-ty
in-junc-ti-on
in-ſcrip-tion
in-ſtruc-ti-on
in-ten-ti-on
in-va-fi-on
in-ven-ti-on
in-vi-fi-ble
ir-re gu-lar
ir-re-ve-rent

L

La-bo-ri-ous
le-gi-ti-mate
li-cen-ti-ous
lieu-te-nan-cy
li-ti-gi-ous
lux-u-ri ous

M

Mag-ni-fi-cence
ma-le-fac tor
ma-li-ci-ous
Ma-the-mà-ticks
mà-tri-mo-ny
mé-lan-cho-ly
me-lo-di-ous
me-ri di an
me-tro-po lis
mi-li ta ry
mu-ni-fi cence
mu-fi-ci-an

N

Nar-ra-ti on
na ti-vi-ty
nà-vi ga-ble
ne ceſ-ſi ty
no-bi-li ty
no-to-ri-ous

O

O-be-di-ent
ob-jec ti-on
ob-nox-i-ous

ob-ſtruc-ti-on
oc-ca-ſi-on
om-ni-po-tent
om-ni-pré-ſent
om-ni-ſci-ent
o-pi-ni-on
o-ra-ti-on
òr-di-na-ry
o-ri gi-nal

P

Par-ti-cu-lar
par-ti-ti-on
pe-cu-li-ar
per-fec-ti-on
per-ni-ci-ous
per-pe-tu-al
per-ſua-ſi-on
pe-ti-ti-on
phi-lo-ſo-phy
phle-bo-to-my
phy-ſi-ci-an
pol-lu-ti-on
poſ-ſeſ-ſi-on
po-ſi-ti-on
po-ſte-ri-ty
pre-de-ſti-nate
pr-he-mi-nence
pre-ro-ga-tive
pre-ſump-ti-on
pro-di-gi-ous
pro-por-ti-on
pro-vi-ſi-on
punc-ti-li-o
pùr-ga-to-ry

Q

Qua-ter ni-on
quo-ti-di-an

R

Rà-ti-o-nal
re-bel-li-on
re-cep-ti-oa
re-flec-ti-on
re jec-ti-on
re-la-ti-on
re-li-gi-on
re-ſpon-ſi-ble
rhe-to-ri-cal
ri-di-cu-lous

S

Sa-cer-dò-tal
ſa-ga-ci-ty
ſal-va-ti-on
ſanc-tu-a-ry
ſe-cre-ta ry
ſe-cu-ri-ty
ſe-di-ti-on
ſin-ce ri-ty
ſo-bri-e-ty
ſo-ci-e-ty
ſub jec-ti-on
ſub-miſ-ſi-on
ſub-ſcrip-ti-on
ſub-trac-ti-on
ſuf-fi-ci-ent
ſta bi-li-ty
ſu-pre-ma-cy
ſy-no-ny-mous

T

Tà-ber-na-cle
tau-to-lo gy
té-ſti-mo-ny
tò-le-ra-ble
tra-di-ti-on
tran-qui-li-ty
tranſ-greſ-ſi-on
tran-ſla-ti-on

V

Va-ca-ti-on
vé-ge-ta-ble
vé-ne-ra-ble
ve-ra-ci-ty
ver-mi-li-on
vex-a-ti-on
vi-ciſ-ſi-tude
vì-gi lan-cy
vi-va-ci-ty
vô-lun-ta-ry
ux o-ri-ous

W

What-ſo-é-ver
well-be-lov-ed
whére-ſo e-ver
whò-ſo e-ver

Words of Five Syllables.

A

A B-di cà-ti-on
a-bò-mi-na-ble
ad-mi-ni-ſtrà-ti-on
a-do-rà-ti-on
af-fa-bì-lity

ag-gra-vá-ti-on
al-le-gó-ri-cal
am-bi-gù-i-ty
a-ni-mo-ſi-ty
an-ni-vér-ſa-ry
an-no-tá-ti-on
a-po-the-ca-ry
ap-pa-ri-ti-on
ap-pre-hèn-ſi-on
ap-pro-bá-ti-on
a-va-rí-ci-ous

B

Be-ne-dic-ti-on
be-ne-fi-ci-al

C

Ca-pa-bí-li-ty
ce-le-brà-ti-on
ce-re-mó-ni-al
cir-cu-lá-ti-on
cir-cum-ſpéc-ti-on
com-bi-ná-ti-on
com-mi-ná-tion
com-pre-hén-ſi-on
con-de-ſcen-ſi-on
con-fé-de-ra-cy
con-fla-grá-ti-on
con-fu-tá-ti-on
con-gre-ga-ti-on
con-ſe-crá-ti-on
con-ſo-lá-ti-on
con-tem-plà-ti-on
con-tra-dic-ti-on
con-ve-ni-en-cy
co-ro-ná-ti-on
cor-po-rà-ti-on

D

De-di-cá-ti-on
de-cla-rá-ti-on
de-fi-ni-ti-on
de-mon-ſtrá-ti-on
de-pri-và-ti-on
di-a-bó-li-cal
dic-ti-o-na-ry
diſ-ſo-lú-ti-on
di-ſtri-bú-ti-on
di-vi-ná-ti-on

E

E-du-cá-ti-on
e-lo-cú-ti-on
e-mu-lá-ti-on
e-nig-má-ti-cal
e-pi-dé-mi-cal
e-ſti-mà-ti-on
ex-e-crá-ti-on
ex-e-cù-ti-on
ex-ha-là-ti-on
ex-pe-dì-ti-on
ex-pi-à-ti-on
ex-pla-ná-ti-on
ex-po-ſi-ti-on

F

Fer-men-tá-ti-on
for-ni-cá-ti-on

G

Ge-ne-rá-ti-on
ge-ne-ró-ſi-ty

H

Ha-bi-tà-ti-on
he-ſi-tà-ti-on
hy-po-crì-ti-cal

I

I-mi-tà-ti-on
in-car-ná-ti-on
in-cen-di-a-ry
in-cli-nà-ti-on
in-con-ti-nen-cy
in-di-ví-du-al
in-qui-ſi-ti-on
in-ſpi-rà-ti-on
in-ſti-tù-ti-on
in-ſur-réc-ti-on
in-vi-tà-ti-on

Ju-

J

Ju-riſ-dic-ti-on

L

Li-be-rà-li-ty
li-mi-tà-ti-on

Mag-na-nì-mi-ty
me-di-tà-ti on
me-di-ó-cri-ty
me-tro-pó-li-tan
mo-de-rà-ti on
mu-ta-bí-li-ty

N

Na-vi-gà-ti-on
nu-me-rà-ti-on

O

O-bli-ga-ti-on
ob-ſer-và-ti-on
oc-cu-pà-ti-on
o-do-rí-fe-rous
o-pe-rà-ti-on
op por-tú-ni-ty
or-di-ná-ti-on
o-ſten-tá-ti on

P

Per-pen-di-cu-lar
per-ſe-cú-ti-on
poſ-ſi-bí-li-ty
pre-pa-rá-ti-on
pre-ſer-vá-ti-on
pro-cla-má-ti-on
pro-po-gá-ti-on
pro-vi-dén-ti-al

Q

Quint-eſ-ſén-ti-al

R

Re-for-má-ti-on
re-pu-tâ-ti-on
re-ſer-vá-ti-on
re-ſo-lu-ti-on
re-ſtau-rà-ti-on
re-ſur-réc-ti-on
re-ve-là-ti-on

S

Sa-lu-tà-ti-on
ſa-tis-fac-ti-on
ſe-pa-rá-ti-on
ſi-tu-á-ti-on
ſu-per-fi-ci-al
ſup-pli-cá-ti-on

T

Te-ſti-mó-ni-al
to-le-rá-ti-on
tri-bu-lá-ti-on

V

Ve-ne-rà-ti-on
vi-o-lá-ti-on

U

U-ni-fór-mi-ty
u-na-nì-mi-ty

Words of Six *and* Seven Syllables.

A

AB-bre-vi-à-ti-on
a-bo-mi-nà-ti-on
ac-ce-le-rà-ti-on
ac-com-mo-dá-ti-on
ad-mi-ni-ſtrá-ti-on
an-ni-hi-là-ti-on
ar-chi-e-pi-ſco-pal
aſ-ſo-ci-à-ti-on

B

Be-a-ti-fi-cà-ti-on

C

Ca-pi-tu-là-ti-on
cir-cum-lo-cù-ti-on
com-me-mo-rà-ti-on
com-mu-ni-cá-ti-on
con-fa-bu là ti-on
con-fe-de-rà-ti-on
con-ſub-ſtan-ti-à-ti-on
con-ti-nu-á-ti-on

D

De-li-ne-à-ti-on
de-no-mi-nà-ti-on
de-nun-ci-à-ti-on
de-ter-mi-nà-ti on
di-la pi-dà-ti-on
diſ-ſi-mu-là-ti on

E

E-di-fi-cà-ti-on
e-ja-cu-là-ti-on
e-le-e mó-ſy-na ry
en-thu-ſi-a-ſti-cal
e-qui-vo-cà-ti-on
e-va cu-à ti-on
ex a-mi-nà-ti-on
ex-com-mu-ni-cà-ti-on
ex-po-ſtu-là-ti-on
ex-te-nu-à-ti-on
ex-tra-or-di-na-ry

F

For-ti-fi-cà-ti-on
fruc-ti-fi-cà-ti-on

G

Glo-ri-fi-cà-ti-on
gra-ti-fi-cà-ti-on

H

He-te-ro-ge ne-ous
hu-mi li-à-ti-on

I

Il-le-gì ti-ma-cy
i-ma-gi-nà-ti-on
in-de-fa ti-ga-ble
in-fal-li bi-li-ty
in-ſi-nu-à-tion
in-ter-pre-tà-ti-on
in-ter-ro-gà-ti-on

M

Ma-the-ma-tí-ci-an
me-di-ter-rà-ne-an
mo-di-fi-cà-ti-on
mor-ti-fi-cà-ti-on
mul-ti-pli-cà-ti on

N

Na-tu-ra-li-zà-ti-on

O

O be-di-èn-ti-al

P

Pa-ci-fi-cà-ti-on
pre-de-ſti-nà-ti-on
pró-cra-ſti-nà-ti-on
pro-nun-ci-à-ti-on
pro-pi-ti-á-ti on
pu-ri fi cà ti-on
pu ſil-la-ni-mí-ty

Q

Qua-li-fi-cá ti on

R

Ra-ti-fi-cá-ti-on
re-con-ci li à-ti-on
re-ge-ne-rà ti-on
re-nun-ci á-ti on
re-pre-ſen-tà ti on
re-ta-li à-tion

S

Sanc-ti-fi-cà-ti on
ſig-ni-fi-cá-ti-on
ſo lem-ni-zà ti-on
ſu-per-nù me-ra-ry

T

Tranſ-fi gu-rà-ti-on
tran-ſub-ſtan-ti-à-ti-on

U

Un-cir-cum-ci-ſi-on
un-còn ſci-o-na-ble
u-ni-ver-ſa-li ty

Twe-

Twenty Leſſons taken from the Hiſtorical Part of the Old Teſtament, *in Words not exceeding* Three Syllables.

The INTRODUCTION.

THE Old Teſtament *contains the Writings of* Moſes *and the Prophets, wherein the wonderful Works of* GOD *in the* Creation *and* Preſervation *of the* World *are fully diſplayed.*

It likewiſe ſhews the abundant Mercy *and* Goodneſs *of* GOD *towards them that truſt in him: And has many* Types *and* Predictions *of the great Love of the* FATHER *in ſending the* SON *to redeem Mankind from* Sin *and* Death.

The Creation *of the* WORLD.

LESSON I.

IN the Beginning God created the Heaven and the Earth.

And the Earth was without Form, and void, and Darkne was upon the Face of the Deep: and the Spirit of Go moved upon the Waters.

And God ſaid, Let their be Light; and there w Light.

And God ſaw the Light, that it was good; and God d vided the Light from the Darkneſs.

And God called the Light *Day*; and the Darkneſs he called *Night*.

And God created the Heaven, and the Earth, and the Sea; and all Things that are therein.

In the Heavens he made the Sun, the Moon and the Stars.

In the Earth, the Birds, the Beaſts, and every living Thing: And the Trees, the Herbs, and all Things fit for Life and Food.

On MAN.

LESSON II.

And God created Man in his owLikeneſs, Male and Female; and bleſſed them, and ſaid unto them: Be fruitful and multiply, and replenish the Earth, and ſubdue it.

And God gave them Power over the Fowls of the Air, the Beaſts of the Field, and the Fiſhes of the Sea; and every Thing that moveth.

And all this great Work, God did perform, by his Great Power, in ſix Days.

And when he beheld every Thing that he had made, he was pleaſed therewith; and ſaid, All was very good.

Thus the Heaven and the Earth were finiſh'd, and all the Hoſt of them.

And on the Seventh Day he reſted from all his Work, and bleſſed the Seventh Day, becauſe he reſted on it.

On MAN's *Fall*.

LESSON III.

The Lord God planted a Garden Eaſtward in *Eden*, and put the Man and the Woman, who he had made into it.

And ſaid unto them; Of every Tree of the Garden you may eat freely; but of the Tree of the Knowledge of Good and Evil ſhall ye not eat of it, leſt ye die.

But that old Serpent the Devil, who envied the Happineſs of Man, did tempt and overcome the Woman, and by her the Man: So that they took of the Fruit, and did eat of it, to the Ruin of themſelves, and all that ſucceeded them.

Thus

Thus they whom God just before had pronounced Good, became Evil; and were driven out of that pleasant Place, to procure their Food by the Sweat of their Face, and the Labour of their Hands.

Thus Evil and Misery came into the World by Means of Man's great Enemy, the Devil; who, like a roaring Lion has ever since gone about seeking whom he may devour.

On Cain *and* Abel.

LESSON IV.

As a Consequence of Sin, Death entered into the World; to thrust Man out of it.

God gave *Adam* and *Eve* two Sons, *Cain* and *Abel*: *Cain* was employed in tilling the Ground, and *Abel* in keeping of Sheep.

Abel pleased God, but *Cain* did not: Therefore God had Respect unto *Abel* and his Offering, but unto *Cain* he had not.

Whereupon *Cain* being angry, slew *Abel* his Brother; and by that Means brought the grievous Curse of God on himself.

Thus Anger and Malice stirred up by the Devil, made Way for the greatest of Evils, Death; which from that Time hath triumphed over Mankind, and will be the Portion of us all.

Of Noah *and the* Flood.

LESSON V.

And it came to pass that Men did multiply on the Earth; and their Wickedness was so great in the Sight of the Lord, that it grieved him that he had made Man on the Earth.

Therefore God made a Flood of Waters, and destroyed them all, except *Noah* and his Family; who were saved in an Ark, made by the Command of the Almighty.

But God, in the Midst of Judgment remember'd Mercy; He

He cauſed the Waters to abate from off the Earth, and promiſed never to deſtroy every living Thing again.

And this Promiſe he confirmed by the Rainbow, ſaying, I do ſet my Bow in the Clouds; and it ſhall be a Token of the Covenant between me and the Earth: And the Waters ſhall no more become a Flood, to deſtroy all Fleſh.

On the Building of Babel.

LESSON VI.

And it came to paſs after the Flood, that *Noah*, and his Family multiplied in the Earth; and became a great People: and they were all of one Language, and one Speech.

Then they agreed together to build a City, and a Tower, whoſe Top ſhould reach to Heaven, that ſo they might be preſerved from the Waters, if God ſhould ſend another Flood on the Earth.

This Contrivance did move God to divide their Language, and confound their Speech: that they could not underſtand one another.

So the Lord ſcattered them abroad, upon the Face of all the Earth, Therefore the Name of the Place was *Babel*; becauſe the Lord did there confound the Language of all the Earth.

On Abraham.

LESSON VII.

In Proceſs of Time a Man was born in the World, whoſe Name was *Abram*, but God called him *Abraham*: He had a Wife whoſe Name was *Sarai*, but God called her *Sarah*.

And God made a Covenant with *Abraham*, to give him the Land of *Canaan*; and to his Seed after him.

And in his Old Age, he gave him a Son, whoſe Name was *Iſaac*.

Abraham was a good Man; and God loved him, and appeared to him: He alſo ſent his Angels unto him, and mightily bleſſed him

He was very rich, and he became a very great Man in the Earth;

Earth; he pleased God, and God did greatly reward him; He believed in God, and put his Trust in him; therefore he is called, *The Father of the Faithful.*

On Lot, *and of* Sodom *and* Gomorrah.

LESSON VIII.

Abraham had a Kinsman, whose Name was Lot, who dwelt in Sodom.

But the Men of Sodom were very wicked, and exceeding sinful in their Ways: And the Lord rained upon them Brimstone and Fire out of Heaven.

Thus he destroyed Sodom and Gomorrah, and all the Country round about them: For the Wickedness of the People that dwelt in them.

And Lot's Wife was turned into a Pillar of Salt; because she looked behind her contrary to the Command of the Lord.

But God remembred Abraham, and sent Lot out of the Overthrow, when he destroyed the Cities in which Lot dwelt.

Thus though Vengeance follows the Wicked, to destroy them from off the Earth, yet the Just shall be saved from the Evil.

On Abraham's *Offering up his Son.*

LESSON IX.

Abraham was an hundred Years old when his Son *Isaac* was born: And the Child grew, and God blessed him.

And God did tempt *Abraham*, and commanded him to go a long Journey, to the Land of *Moriah*; and to offer up his Son there for a Burnt-offering.

He therefore rose up early in the Morning, and went with *Isaac* to the Place: He bound his Son, and laid him on the Altar; he stretched forth his Hand, and took the Knife to slay him.

Then the Angel of the Lord called unto him out of Heaven, and said: Lay not thine Hand upon the Lad, neither

do

do any Thing unto him: For now I know thou feareſt God, becauſe thou haſt not withheld thy only Son from him.

By myſelf have I ſworn (ſaith the Lord) that in bleſſing I will bleſs thee; and thy Seed ſhall be as the Stars of Heaven: And in thee ſhall all the Families of the Earth be bleſſed, becauſe thou haſt obeyed my Voice, in not withholding thy only Son from me.

On Iſaac *and* Rebekah.

LESSON X.

And *Abraham* was old, and the Lord had bleſſed him in all Things: And he called his chief Servant of his Houſe, and ſent him to his Father's Kindred, to take a Wife for his Son *Iſaac*.

And the Servant came to a Well of Water, and prayed unto the Lord, That the Damſel whom he ſhould ask to let down her Pitcher, that he might drink, and ſhe ſhould ſay, *Drink, and I will draw Water that thy Camels may drink alſo*, might be ſhe that God had appointed for his Maſter's Son.

And ſo it happened; for *Rebekah* came to the Well, and performed what he had requeſted; and ſhe went with him, and became *Iſaac*'s Wife, and he loved her.

Thus God bleſſeth them that put their truſt in him.

On Jacob *and* Eſau.

LESSON XI.

Iſaac had two Sons, *Eſau* the firſt born, and *Jacob* the younger.

Eſau was a cunning Hunter, a Man of the Field; and *Jacob* was a plain Man, dwelling in Tents.

Iſaac loved *Eſau*, becauſe he did eat of his Veniſon; but *Rebekah* loved *Jacob*.

Jacob taking Advantage of *Eſau*'s Need, for a triſle bought his Birthright; and afterwards, by Falſity and Deceit, got his Father's Bleſſing from him.

Rebekah his Mother, who aſſiſted, and promoted this evil Act, had but ſmall Comfort from it; and *Jacob* being ſent from

from home, endured much Labour and Trouble for twenty Years.

Esau could not forget the Hurt *Jacob* had done him, and therefore at his Return, he went out against him with four Hundred Men:

But God turned his Anger into Love; and instead of hurting, he dealt kindly with him.

Yet God disliketh such Proceedings; for he needs no wicked Means to accomplish his good Designs.

On Joseph.

LESSON. XII.

Jacob had twelve Sons; of whom *Joseph* was the youngest but one.

Jacob loved *Joseph* more than all his Children, because he was the Son of his Old-age: But this Love of his Father drew on him the Hatred of his Brethren; there being but few Children who are pleased with a less Share of their Parents Love than their Brother has.

Therefore they sold him into *Egypt*, where he became a Bond-servant; and was evil treated, only because of his innocent and upright Dealing.

But at length the King sent and did deliver him: He made him Ruler of the whole Kingdom.

Because the Wisdom of God was in him: And he had Knowledge of the Will of the Most High.

He expounded the Dream of *Pharaoh* which all the Wise Men of the Land of *Egypt* could not; and by that Means saved his Life from Misery.

Israel *goes into* Egypt.

LESSON. XIII.

Joseph being advanced in the Land of Egypt there happeneth a grievous Famine in the Land, and the Land of Canaan where Israel dwelt.

And Joseph's Brethren went down into Egypt to buy Food:

flood: Joseph knew them, but they knew not him, 'till he made himself known unto them.

Then sent he for his Father, and all his Family; who came into Egypt, and became a Multitude of People.

And Joseph comforted them, and nourished them all the Days of his Life: and the Time of the sojourning of the Children of Israel in the Land of Egypt was four hundred and thirty Years.

This God foretold many Years before: Even to Abraham, to Isaac, and to Jacob: And this he brought to pass.

On Moses.

LESSON XIV.

The Children of *Israel* encreased mightily, and were more in Number than the People of *Egypt*: Therefore the King of *Egypt* was afraid of them, and laid on them heavy Burdens; making them serve with Rigour.

And *Pharaoh* King of *Egypt*, commanded the *Hebrew* Midwives to destroy all the Male Children that should be born; but they obeyed not his Voice. Therefore God blessed them.

About this Time *Moses* was born, and hid by his Mother three Months.

But when she could no longer hide him, she laid him by the River's Side, hoping Providence would be his Protector.

And so it happened; for the King's Daughter took him up, and nourished him for her own Son: And he was learned in all the Wisdom of *Egypt*, and was the greatest Prophet the World had ever known.

On the Miracles in Egypt.

LESSON XV.

This *Moses* did God send to *Pharaoh*, to bring the Children of *Israel* out of *Egypt*, into the Land of *Canaan*; which God had promised *Abraham* to give unto his Seed; but *Pharaoh* would not let them go.

Then

Then God ſent his Judgments upon *Egypt*: He turned the Waters into Blood, and ſlew their Fiſh.

The Land brought forth Frogs, even in the King's Chamber.

He ſpake the Word, and there came all Manner of Flies, and Lice in all their Quarters.

And deſtroyed all their Cattle, and devoured the Fruit of their Ground.

He gave them Hail-ſtones for Rain; and Flames of Fire in their Land.

He ſmote them with ſore Boils; and ſent Darkneſs upon them.

He deſtroyed all their Firſt-born; even the Chief among all their Strength.

Thus *Egypt* was convinced of the Power of God, and made ſenſible of his Judgments.

On the Coming out of Egypt.

LESSON XVI.

When God had ſhewed all his Wonders in *Egypt*, and deſtroyed all the Firſt-born; *Pharaoh* would then let them go, with all that they had.

And the Children of *Iſrael* were ſix hundred thouſand Men, beſides Women and Children.

And it came to paſs, at the End of Four hundred and thirty Years, on the ſelf-ſame Day, the Children of *Iſrael* went up out of *Egypt*.

But *Pharaoh* and his People purſued them: And God divided the Red Sea, making the Waters to ſtand on a Heap, and let them paſs through on dry Ground.

As for *Pharaoh* and his People, he overthrew them in the Sea; and covered them with the Waters.

Thus he brought forth his People with Joy, and his Choſen with Gladneſs; and gave them the Land of *Canaan*: And they took the Labours of the People into their Hands.

On Joshua.

LESSON XVII.

It is appointed for all Men once to die. *Moses*, the Man of God, and all the Men that came out of *Egypt*, except *Caleb* and *Joshua*, died before the People came into the Land of *Canaan*, because they sinned against God.

Joshua was the Leader and Commander after *Moses*; he caused the People to inherit the Land, and divided it by Lot among them.

Both *Moses* and *Joshua* gave them good Laws to govern themselves by; and were living Examples of their own Rules.

And God gave the People Peace; and they were quiet from all the Nations round about them.

And *Joshua* died, being an hundred and ten Years old.

And *Israel* served the Lord all the Days of *Joshua*, and all the Days of the Elders that out-lived *Joshua*, which had known all the Works of the Lord, which he had done for *Israel*.

On Jephthah.

LESSON XVIII.

Jephthah was a mighty Man of Valour, and he judged *Israel*.

He overcame the *Ammonites*, the *Moabites*, and *Edomites*, and all the Enemies of the Children of *Israel*, that rose up against him.

And he vowed to sacrifice unto the Lord whatever came forth to meet him from his House; if the Lord would deliver his Enemies into his Hand.

And as he returned from the Slaughter of his Enemies, his Daughter came to meet him with Timbrels and Dances: And she was his only Child, for he had no other.

But when he saw her, he rent his Cloaths, and said, Alas my Daughter! thou troublest me; for I have opened my Mouth to the Lord, and cannot go back.

And she said, Do unto me according as thou hast spoken: And he did with her according to his Vow.

On

On Samſon.

LESSON XIX.

The Lord raiſed up a Saviour for *Iſrael* when the *Philiſtines* did afflict them; even *Samſon*, a Man of very great Strength.

He went to *Timnath*, and a young Lion ſought to deſtroy him: But the Spirit of the Lord came upon him, and he ſlew the Lion and rent him in Pieces; having Nothing in his Hands.

He alſo caught three hundred Foxes, and turned them Tail to Tail, and tied a Fire-brand between two Tails: Then ſet Fire to them, and turned them into the ſtanding Corn of the *Philiſtines*; and burnt up the Corn, with the Vineyards and Olives.

And he ſmote the *Philiſtines* with the Jaw-bone of an Aſs, and he ſlew a Thouſand Men with it.

He alſo pulled down a great Houſe on the Heads of many of the Lords of the *Philiſtines*, and ſlew many of the People.

On Samuel.

LESSON. XX.

The next great Prophet to *Moſes* and *Joſhua*, was *Samuel*. Who was lent unto the Lord from his Birth; and eſtabliſhed a Prophet from his Childhood.

But by Means of the ill Government of his Sons, the People deſire a King; and *Samuel*, by God's Appointment, anointed *Saul* King over them.

While *Saul* followed *Samuel*'s Advice he proſpered; but when he forſook his Counſel, he brought Ruin on himſelf and Family.

For *Saul* rejecting the Commandment of God, he rejected him from being King.

And ſent *Samuel* to anoint *David*, to be King in his ſtead: To whom he gave this Character; I have found *David* my Servant, a Man after my own Heart.

Proper

Proper Names of *One*, *Two*, *Three* and *Four Syllables*.

N. B. A 1. *Signifies the* Accent *is on the* Firſt *Syllable*; A 2. *on the* Second; *and* A 3. *on the Third.*

A I
Aim
Aix
Alps
Anne
Ard
Bell
Brice
Buz
Cain
Cham
Charles
Crete
Cuſh
Dan
Dane
Eve
France
Gad
Gath
George
Giles
Gog
Greece
Guy
Ham
Heth
Hugh
Hur
Jah
James
Jane
Joan
Job
John
Jove
Joyce
Jude
June
Kiſh
Kore
Luke
Luz
March
Mark
Mars
Maſh
Maud
May
Medes
Nob
Noz
Nun
Nuph
Og
Ops
Paul
Phut
Pul
Ralph
Ram
Reu
Rice
Rome
Ruth
Saul
Seth
Shem
Shur
Sol
Spain
Sphynx
Styx
Thebes
Tyre
Ur
Uz
Zin
Ziph
Zone
Zug
Zuph
Zur

A 1.

Aa-ron
Ab-ba
Ab-da
A-bel
Ab-ner
A-cham
A-chan
Ach-bor
A-chiſh
A-chor
A-dam
Æ-ſop
Æt-na
A-gag
A-gur
Ag-nes
A-hab
A-haz
Al ban
Al-bert
A-lice
Al-van
Am broſe
Am-mon
Am-non
A-mos
Am-ram
A-my
A-nak
An-drew
An-na
An-nas

A-pis

A-pis
A-pril
Ar-gob
Ar-gos
Ar-gus
Ar-non
Ar-thur
Ar-vah
A-ſaph
Aſh-dod
A-ſher
A-ſhur
A-tad
A-thens
At-las
Au-guſt
A-vith
A-bra-ham
A-bi-gail
Ab-ſa-lom
A-che-lous
A-che-ron
Æ-a-cus
Æ-o-lus
Af-ri-ca
A-ga-tha
A-ma-lek
Am-phi-on
An-tho-ny
An-ti-och
An-ti-pas
A-ri-es
A-ri-och
A-ri-us
A-qui la
Ar-go-nauts
A-ſi-a
A-lex an der
A-ri-ſto-tle

A 2.

A-bag tha
Ab-di-ah
A-bi-el
A-bi-hu
A-bi-ram
A-bi-ſhag
A-cha-tes.
A-chil-les
Ac-tæ-on
Ad-me-tus
A-do-nis
Æ-gæ-on
Æ-næ-as
A-grip-pa
A-hi-jah
A-hi-tub
A-ho-lah
Al-hal-lows
Al-phe-us
Am-mi-el
An-tæ-us
An-ti-bes
A nu-bis
A-pol-lo
A-pol-los
A-ſa-hel
A-ſo-phus
A-ta-rah
Au-guſt-in
Au-guſt-us
Au-ro-ra
A-za bah
Az ma-veth
A-bed-ne-go
A bi-me-lech
A-bi na-dab
A cel-da-ma
Ar-chi me-des
A do-ni jah
A-dul-la-mite
A-chi-to-phel
A-me-ri-ca
A-mi-na-dab
A-na-ere-on
An dro-me-da
An-dro-ni-cus
A-pol-ly-on
A-qua-ri-us
A-the-ni-an

A 3.

Am-ſter-dam
A-bi-e-zer
A-bi-ſe-ne
A-ha-zi-ah
A-ga-mem-non
A-ma-ri-ah
A-na-bap-tiſt
A-na-ni-as
An-ti-o-pa
A-ra-bel-la
A-ri-ſtar-chus
A-ri-ſtæ-us
Ar-tax-erx-es
A-ta-lan-ta
A-tha-i-ah
A-tha-li-ah
A-za-ri-ah

B 1.

Ba-al
Ba-bel
Bac-chus
Bald-win
Ba-rak
Ba-ruch
Be-red
Ber-lin
Ber-nard
Beth-jah
Bi-chri
Bil-hah
Bo-az
Boz-rah
Brid-get

Bri-tain

Bri-tain
Bru-tus
Ba-by-lon
Bac-cha-nals
Ba-la-am
Ba-la-dan
Bar-ba-ra
Bar-ba-ry
Bar-na-bas
Bar-ſa-bas
Bath-ſhe-ba
Bdel-li-um
Be-li-al
Ben-ja-min
Beth-le-hem
Bo-re-as

B 2

Ba-a-na
Ba-dai-ah
Ba-rab-bas
Bar-jo-na
Be-li-des
Bel-ſhaz-zar
Beth-ho-ron
Bar-tho-lo-mew
Beth-a-ba-ra
Be-thu-li-a
Bo-he-mi-a

B 3

Ba-al-ze-phon
Ba-ra-chi-us
Bar-ti-me-us
Bel-le-ro-phon
Bo-a-ner-ges

C 1

Cad-mus
Cal-col
Ca-leb
Cal-vin
Can-cer
Car-mel
Car-mi
Ca-ſtor
Ca-to
Cæ-ſar
Cen-taur
Cœ-lus
Ce-phas
Ce-res
Ce-ſtus
Ce-us
Cha-ron
Che-moſh
Che-rub
Chi-na
Chi-ron
Cli-o
Clo-ris
Cice-ly
Cir-ce
Cla-ra
Cle-ment
Clo-tho
Cni-dus
Co-rinth
Coſ-by
Cre-on
Cu-pid
Cu-ſhi
Cy-bele
Cy-clops
Cy-prus
Cy-rus
Ca-pri-corn
Caſ-ſi-us
Ce-pha-lus
Ce-phe-us
Cer-be-rus
Ci-ce-ro
Clau-di-an
Clau-di-us
Cle-o-phas
Con-ſtan-tine
Cor-ſi-ca
Cyn-thi-a
Chri-ſto-pher
Cy-pri-an

C 2

Ca-lyp-ſo
Ca-ly-ſto
Ca-no-pus
Ca-ſſa-him
Caſ-ſan-dra
Cen-chre-a
Char-lot-ta
Cha-ryb-dis
Chi-mæ-ra
Cho-ra-zin
Co-ni-ah
Co-ro-nis
Ca-li-gula
Ca-li-o-pe
Ca-per-na-um
Caſ-ſi-o-pe
Cen-tu-ri-on
Ci-li-ci-a
Cor-ne-li-us
Cy-re-ni-us

C 3

Cle-o-pa-tra
Cly-tem-ne-ſtra
Co-pen-ha-gen
Co-ry-ban-tes

D 1

Da-mon
Da-næ
Da-than
Da-vid
De-mas
Den-nis
Den-mark
Dib-lath
Di-do

Di-a

Di-nah
Do-eg
Dor-cas
Do-than
Dref-den
Dub-lin
Da-ma-ris
Da-ni-el
De-bo-rah
Dæ-da-uls
Da-li-lah
Di-dy-mus
Do-ro-thy

D 2

Da-maſ-cus
Da-na-us
Da-ri-us
De-cem-ber
Di-a-na
Do-do-na
Dru-fil-la
De-me-tri-us
De-mo-cri-tus
Di-o-ge-nes

Deu-ca-li-on

D 3

Di-o-me-des
Di-a-tre-phes

E 1

E-cho
E-den
E-dith
Ed-mund
Ed-ward
Ed-win
E-gypt
E-lam
E-li
Eng-land
E-nims
E-pact
E-phah
E-phrath
E-rech
E-ſau
Eſh-col
Eſ-ther
E-van
Eu-rope
E-zer
Ez-ra
Ech-ba-tane
E-din-burgh
E-do-mite
E-la-mite
E-li-mas
El-ka-nah
El-na-than
E-pa-phas
E-phe-ſus
E-phra-im
E-pi-rus
Ex-o-dus
E-le-a-nor

E 2

E-li-ab
E-li-jah
E-li-ſha
E-raſ-mus
E-ra-ſtus
E-ra-tor
Eth-ba-la
Eu-phra-tes
Eu-ro-pa
Eu-ter-pe
E-li-a-kim
E-li-me-lech
E-li-ſe-us
E-li-za-beth
En-dy-mi-on
E-van-ge-liſt
Eu-ry-di-ce
Eu-ro-cly-don
E-ze-ki-el

E 3

E-le-a-leh
E-ben-e-zer
E-le-a-zer
E-li-e-zer
E-ric-the-us
E te-o-cles
E-zer-had-don

F 1

Fau-nus
Fœ-lix
Fe-ſtus
Flan-ders
Flo-ra
Flo-rence
Fran-ces, Wo.
Fran-cis, Man
Frank-fort
Friez-land
Fu-ries
Fer-di-nand
Fre-de-rick
Fe-bru-a-ry

G 1.

Ga-al
Ga-lal
Ga-len
Ge-rah
Ge-rard
Gil-bert
Gi-nath
Glau-cus
God-frey
Go-mer
Go-mez
Gor-gons
Go-than
Green-land
Ga-bri-el
Gab-ba-tha
Ga-da-ma
Ga-li-lee
Ga-li-o
Ge-mi-ni
Ge-ne-ſis
Ge-no-a
Geo-fe-ry
Ger-ma-ny
Ge-ry-on
Gi-be-on
Gi-be-ah
Gi-de-on
Gil-bo-ah
Gi-le-ad
Gil-li-am
Gol-go-tha
Gor-gi-as
Gre-go-ry
Gui-ne-a

G 2

Ge-ha-zi
Ge-hen-na
Go-li-ath
Go-mor-rah
Gui-a-na
Ga-la-ti-a
Ga-lex-i-a
Ga-ma-li-el
Ge-ne-ſa-reth
Ge-o-gra-phy
Ge-o-me-try
Geth-ſe-ma-ne

G 3

Ga-la-tæ-a
Ga-ny-me-des
Ge-ma-ri-ah
Ge-da-li-ah
Gi-ra-he-phar

H 1

Ha-dad

Ha-gar

Ha-gar
Hag-gai
Ha-man
Ha-mul
Har-pies
Han-nah

He-ber
Hel-len
Hen-ry
He-rod
He-ſter
Hi-ram
Ho-bab
Hog-lah
Hol-land
Ho-mer
Ho-race
Ho-reb
Ho-rite
Hor-mah
Hum-phrey
Hup-pin
Hy-las
Hy-men
Ha-bak-kuk
Ha-ga-rite
Ha-ma-thite
Ha-na-ni
Ha-ni-bal
Ha-no-ver
He-cu-ba
Her-cu-les
He-ſi-od
Hun-ga-ry

Ha-bai-ah
Ha-za-el
Hil-ki-ah
Hiz-ki-ah
Ho-ſe-a
Ho-ſi-el

Har-mo-ni-a
Har-po-cra-tes
He-ro-di-as
Hip-po-cra-tes
Hy-po-ma-nes

H 3.

Hal-cy-o-ne
Ha-na-ni-ah
Ha-za-ri-ah
He-cha-li-ah
He-ra-cli-tus
Ho-ro-na-im
He-ſpe-rides
Hy-a-cin-thus
Hy-me-næ-us

J 1.

Ja-bal
Ja-beſh
Ja-bin
Ja-haſh
Ja-chin
Ja-cob
Ja-el
Ja-ir
Ja-nus
Ja-phet
Ja-pheth
Ja-ſher
Ja-ſon
Ja-ſper
Jat-tir
Ja-van
Je-hu
Je-rome
Je-ſus
Je-ther
Je-thro
Jo-ab
Jo-aſh
Jo-el
Jok-tan
Jo-nah
Jo-ſeph
Jo-tham
Ju-bal
Ju-dah
Ju-dith
Ju-ly
Ju-no
Ju-ſtin
Je-bu-ſite
Je-ri-cho
Je-ſu-it
Je-ze-bel
Jez-re-el
Jo-na-dab
Jo-na than
Jo-ſhu-a
Ju-li-an
Ju-li-us
Ju-ni us
Ju-pi-ter
Ju-ve-nal
Ja-nu-a-ry

J 2.

Ja-di-ah
Jath-ni-el
Je-dai-ah
Je-ho-aſh
Je-ho-vah
Je-phun neh
Jo-an-na
Jo ſi-ah
Ju-de-a
Je-hoid-a-da
Je. hoi-a-chin
Je-hoi-a-kim
Je-ho-ſha-phat
Je-ru-ſa-lem
Ju-ſti-ni-an

J 5.

Ja-a-zi-el
Ja-ha-zi-el
Je-cho-ni-ah
Je-re-mi-ah
Je-ro-bo-am
Je-rub-ba-al

I 1.

Ib-hac
Ice-land
Id-do
I-gal
In-dus
I-o
I-phis
I-rad
Ire-land
I-ſaac
Iſh-tob
I-ſis
I-thri
It-tai
Iz-hac
I-cha-bod
In-cu-bus
In-di-a
Iſh-ma-el
If ſa char
Iſ-ra-el
I-tha-mar
Ix-i-on

I 2.

I an-the
Ib-ni-jah
I-ſai-ah
Iſh-bo ſheth
I-ca-ri-us
Ich-no-gra-phy
I-co-ni-um
Il-ly-ri-a
Im-ma-nu-el
I-tu-re-a

K 1.

K 1
Ka-deſh
Ke-dar
Ke-naz
Ke-nite
Ko-hath
Kad-mo-nite
Ka-the-rine
K 2
Ka-re-ah
Ke-tu-rah
Kir-ha-reſh
Ku-ſha-jah
K 3
Ke-ren-hap-puch
Kir-jath-ſe-phar
L 1
La-ban
La-el
La-han
La-mech
La-res
La-ſhah
Lau-rence
Le-ah
Lem-nos
Le-o
Leo-nard
Leo-pold
Le-the
Le-vi
Lew-is
Li-bra
Lif-bon
Lo-bin
Lon-don
Lo-tos
Lu-dim
Lu-na
Lu-ther
Lyd-da
Lan-ce-lot
La-za-rus
Le-ba-non
Le-mu-el
Li-o-nel
Lo-do-wick
Ly-ſi-as
L 2
Leg-horn
Lo-rain
La-a-dah
La-er-tes
Le-an-der
Le-ha-bim
Le-tu-ſhim
Le-um-im
Lu-ci-na
Ly-ca-on
La-o-me-don
Le-vi-a-than
Le-vi-ti-cus
M 1
Ma-chin
Ma-drid
Ma-gog
Mah-lah
Ma-nes
Ma-on
Mar-tha
Mar-tin
Ma ry
Ma-tred
Mat-than
Mat-thew
Mau-rice
Mem-non
Me-reg
Me-ſhech
Me tis
Mib-ſan
Mi-cah
Mich-maſh
Mi-das
Mil-cah
Mil-com
Mi-nas
Miz-zah
Mo-ab
Mo-lech
Mo-loch
Mo-mus
Mo-ſes
Mu-ſach
Mu-ſes
Mu-ſhi
Myr-rha
Ma-ca-bees
Mag-da-len
Ma-la-chi
Mar-ga ret
Mar ge-ry
Mar-ma-duke
Mar-ſy-as
Me-di-a
Me-li-ta
Mer-cu-ry
Me-ro-dach
Mi cha-el
Mi-di-an
Mi-ri-am
Mi-ſha el
Mor-de-cai
M 2
Ma-a-cha
Ma-dai a
Mag-di-el
Ma-ha-lah
Ma-ho-met
Ma-na-em
Ma-naſ-ſeh
Ma-no-ah
Me-du-ſa
Mat-thi-as
Me-ta-ri
Me-ſhul-lam
Me-za-bah
Mi-cai-ah
Mi-ner-va
Miz-ra-im
Mo-re-ah
Mo-roc-co
Mel-chi-ſe-dech
Mel-po-me-ne
Me-phi-bo-ſheth
Me-thu-ſa-el
Me-thu-ſa-lah
M 3
Ma-a-zi-ah
Ma-ha-na-im
Mat-ta-ni-ah
Mat-ta-thi-as
N 1
Na-bal
Na-both
Na-dab
Nag-ge-
Na-hiſh
Na-hor
Na-hum
Nai-oth
Na-phith
Na-ples
Na-than
Ne-bat
Ne-pheg
Nep-tune
Ner-gol
Ne-ro
Ne-ſtor
Ni-lus
Nim-rod
Nim-ſhi
Ni-nus
Niſ-roch

Nif-roch
Niz-zah
No-ah
No-bah
Nor-man
Nor-way
Naph-ta-li
Ni-cho-las
Ni-ó-be
Ni-ne-veh
Nor-man-dy

N 2.

Na-a-mah
Naph-tu-im
Nar-cif-ſus
Ne-ba-joth
Ne-me-ſis
No-vem-ber
Nyc-te-us
Na-tha-ni-el
Ne-a-po-lis
Ne-pha-li-a
Ne-ſto-ri-us
Ne-to-pha-thite
Ni ce-pho-rus
Ni-co-po-lis

N 3.

Na-a-ri-ah
Ne-cha-ri ah
Ne-he-mi-ah
Ne-tha-ni-ah
Ni-co-de-mus
No-a-di-ah

O 1.

O-bal
O bed
O-mus
O-mer
Om-ri
O-nan
Or-nan
O-nyx
O phir
Or-cades
Ork-ney
Or-mus
Or-pah
Oth-ni
O-tho
Ow-en
Oe-di-pus
Oe-o-lus
O-li-ver
O-ri-gen
O-ri-on
Or phe-us

O 2.

Oc-to-ber
O-por-to
O-re-ſtes
O-ſi-ris
Oth-ni-el
Oz-zi-el
Oc-ta-vi-us
O-ne-ſi-mus

O 3.

O-ba-di-ah
O-bed-e-dom
O-ce-a-nus
Or tho-gra-phy
O-tho-ni-el
O-za-zi-on

P 1.

Pa-lal
Pal-las
Par-ma
Pa-ris
Pa ſhur
Pa-trick
Pæ-an
Pe-kah
Pe-leg
Pe-lops
Pe-reſh
Pe-rez
Pha-rez
Phe-bas
Phe be
Phœ bus
Phi-col
Phi-lip
Phil-lis
Phu-vah
Pi-non
Pif-ces
Pi-ſon
Pla-to
Plau-to
Plu to
Po-land
Pol-lux
Pom-pey
Pro-cris
Pu-ah
Pe-nu-el
Per-ſe-us
Per-ſi-a
Pha-e-ton
Phi-ne-as
Pon-ti-us
Por-ci-us
Por-tu-gal
Po-ti-phar
Priſ-ci-an
Pro-ſer-pine
Pro-te-us
Pruſ-ſi-a
Pto-lo-my

P 2.

Par-naſ-ſus
Pe-dah-zur
Pe-dai-ah
Pe-nin-nah
Pe-ru-ah
Pe-ha-jah
Pri-a-mus
Priſ-ſcil-la
Pro-ſo dy
Pal-la di-um
Pe-ne-lo-pe
Phi-lip-pi-ans
Pla-cen-ci-a
Po-lym-ni-a
Pro-mo-the-us

P 3.

Pa-dan-a-ram
Pa-le-ſti-na
Pe-la-ti-ah
Pe-rez-uz-za
Phi-lo-me-la
Pi-a hi-roth
Po-ly-phe mus
Po-ti-phe-rah

Q 1.

Quin-tal
Quin-tus

Q 2.

Quin-ti-li-an

R 1.

Rab-bah
Rab-bi
Ra-chel
Ra-hab
Ra-pha
Re-ba
Re-chab
Re-hum
Re-mus
Reu ben
Reu-el
Re zin
Rib-kah
Rib-lah

Rib-lah
Rich-ard
Rim-mon
Ri-phath
Ro-bert
Ro-gel
Ro-ger
Row-land
Ru-pert
Ra-gu-el
Ra-pha-el
Ro mu-lus
Ro ſa mond
Ruf-ſi-a

R 2.

Ra-a-mah
Ra-ma-jah
Re-bec-ca
Re be-kah
Re-ho-both
Re-pha-jah

R 3.

Ro-ter-dam
Re-ho-bo am
Re-ma-li-ah
Rha-da-man-thus

S 1.

Sab-tah
Sam-lah
Sam-ſon
Sa-rah
Sa-turn
Sa-tyr
Scil-ly
Se-ir
Se-led
Se-rug
Scot-land
Sha aph
Shal-lum
Sham-gar
Sham-mah
Sha-phan
She-ba
She-mar
Shet-land
Sib mah
Si chem
Si-mon
Si nai
Si-non
Si-thri
Ste-phen
Sto-ic
Swe-den
Sy-bil
Syn-tax
Sa-ba-oth
Sa mu-el
Sax-o ny
Sci-pi-o
Se-ne-ca
Ser-gi-us
Ser-vi-us
Si-ci-ly
Si-lo-am
Si-me on
So-cra-tes
So-lo mon
So-pho-cles
Soft-he nes
Suc-cu-bus
Sy-ri-a

S 2.

Stock-holm
Se-mi dah
Sep-tem-ber
Se ra-pis
Sha re-zer
She ba-rim
She-mi-ah
Si-le-nus
Si-le-ſi-a
Sil-ve-ſter
So-ci-nus
Su-ſan-na
Sa-la-thi el
Sa ma-ria
Scla-vo-ni a
Se ba-ſti-an
Se-mi-ra-mis
Se-na-che-rib
She-al-ti-el

S 3.

Sy-ra cuſe
Sal-ma-ne-zer
She-a-ri-ah
She-ca-ni-ah
She-le-mi-ah

T 1.

Tal-mai
Tal mud
Tar-ſhiſh
Tau-rus
Te-rah
Te-thys
Te trarch
Tha-haſh
Tha-mar
Tho-mas
Thum-mim
Ti dal
Tig-lath
Ti-tus
Tim-nath
Ti-ras
Tir zah
To-hu
To-la
To bit
Tu-bal
Tur-ky
Ty-phon
Tan-ta-lus
Tar-ta-ry
Te-ko-a
Te-ma nite
Te-ra-phim
Tha-li-a
Tho ma-ſin
Ti-mo-thy
Ti-ri-a
Ti tho-nus
Tuſ ca-ny

T 2.

Tau-hu meth
Te-hin-nah
Te-re-us
Ter-tul-lus
To-bi-as
To-gar-ma
Terp-ſi-cho-re
Ter-tul-li-an
The-o-phi-lus
Ti be ri-as
Ti mo-the-us
Ti-re-ſi-as
Tro-pho-mi-us

T 3.

The-o-dore
The-o-phra-ſtus
Thy-a-ty-ra
Tra-cho ni-tis
Trip-to-le-mus

V 1.

Vaſh-ti
Ve-nice
Ve-nus
Ve-ſta
Vin-cent
Vir-gil
Vir-go
Vop-ſi
Vul-can

Va-len-tine
V 2
Ve-ro-na
Ver-tum-nus
Veſ-pa-ſi-an
Ve-ſu-vi-us
Vi-en-na
Vi-tel-li-us
U 1
Ur-ban
U-ri
U-rim
U-thai
Uz-zi
Ur-ſu-la
U 2
U-ri-ah
U-ri-el
U-ri-jah
Uz-zi-el
U-ra-ni-a
W 1
Wal-ter
Wal-win
Wo-den
Wil-li-am
Wi-ne-frid
X 1
Xerx-es
Xan-tip-pe
Xe-no-phon
X 2
Xe-ni-a-des
Xe-no-phi-lus
Z 1
Za-dah
Za-dok
Ze-land
Ze-no
Ze-rah
Ze-reſh
Ze-tus
Zeux-is
Zi-ba
Zi-don
Zil-lah
Zil-pah
Zim-ri
Zi-on
Za-ar
Zo-pheth
Ze-be-dee
Ze-bu-lun
Zip-po-rah
Z 2
Za-van
Zab-di-el
Zac-che-us
Za-leu-cus
Zal-mun-na
Ze-no-ab
Ze-bo-im
Ze-mi-rah
Zu-ri-el
Ze-lo-phe-had
Ze-rub-ba-bel
Zi-do-ni-an
Z 3
Za-cha-ri-ah
Ze-be-di-ah
Ze-de-ki-ah
Ze-pha-ni-ah

Proper Names of Five *and* Six Syllables.

A

Abel-me-hò-lah
Abel-miz-rá-im
A-do-ni-bè-zek
A-do-ni-zé-zech
A-dra-myt-ti-um
A-dri-a-nò-ple
A-ha-ſu-è-rus
A-ho-li-bà-mah
A-lex-àn-dri-a
An-da-lú-ſi-a
An-thro-po-phá-gi
A-pol-lò-ni-a
Ap-pi-i-fó-rum
Ar-chi-pe-lá-go
A-re-ó-pa-gus
A-ri-ma-thè-a
A-ri-ſto-bu-lus
Ar-ti-mi-dó-rus
Abel-beth-ma-á-cah
Al-mon-di-bla-thá-im
An-te-di-lù-vi-an
An-te-pe-nùl-ti-ma

B

Ba-al-pe-rà-zim
Ba-al-ſha-li-ſha
Ba-cu-ló-me-tri
Bath-ba-al-mé-on
Bi-bli-ó-gra-pher
Be-ro-dach-bà-la-dan

C

Ca-leb-é-phra-tah
Cap-pa-dó-ci-a
Ca-ta-ló-ni-a
Ca-ta-phry-gi-ans
Che-der-la-o-mer
Chri-ſti-á-ni-ty
Con-ſtan-ti-no-ple
Cu-ſhan-ri-ſha-thá-im

D

Dac-ty-lò-no-my
De-mo-nó-lo-gy
Deu-te-rò-no-my
Di-o-ny-ſi-us
Deu-ca-li-dò-ni-ans

E

Ec-cle-ſi-á-ſtes
E-di-be-hò-lech
E-li o-hé-na
E-pa-mi-nòn-das
E-pa-phro-dí-tus
E-pi-cu-ré-an
E-qui-nóc-ti-al
E-thi-ò-pi-a
E-ty-mò-lò-gy
E-van-gé-li-cal
E-vil-mé-ro-dach
Ec-cle-ſi-à-ſti-cus

Ga-

G

Ga-lac-tò-pha-giſt
Ge-de-ro-thá-im
Ge-ne-à-lo-gy
Gi-be-la-rá-im
Gym-no-pœ-di-a
Gym-nò-ſo-phiſt

H

Ha-ber-ge-òn-tes
Ha-zar-hát-ti-con
Ha-ze-zon-tá-mar
Hel-cath-ha-zí-rim
He-li-ó-po-lis
He-te-ro-gè-ne-ous
Hy-per-bó-li-cal
Hy-po-chon-drí-ac
Hi-ſto-ri-ó-gra-phy

J

Je-ho-vah-jí-reh
Je-ho-vah-níſ-ſi
Je-ga-ſa-ha-dù-tha

K

Ka-deſh-bár-ne-a
Ki-ri-a-thá-im
Ki-broth-hat-ta-á-vah

L

La-o-di-cé-a
Li-thu-á-ni-a
Ly-ca-ó-ni-a
La-ce-de-mó-ni-ans

M

Ma-ce-dò-ni-a
Ma-gor-míſ-ſa-bib
Ma-ha-la-lé-el
Mau-ri-tá-ni-a
Me-ſhe-le-mì-ah
Me-tro-pô-li-tan
Mug-gle-tó-ni-an
Ma-her-ſha-lal-háſh-baz
Me-ro-dach-bá-la-dan
Me-ſo-po-tá-mi-a
Me-tro-po-lí-ti-cal

N

Ne-bu-chad-néz-zar
Ne-bu-chad-réz-zar
Ne-bu-zar-à-dan
Ni-co-la-ì-tan
Ne-bu-chad-dò-no-zor

O

Oc-lo-crà-ti-a
O-ne-sì-pho-rus
Op-thal-mò-gra-phy
O-ne-i-rò-po-liſt

P

Phi-la-dél-phi-a
Phy-ſi-òg-no-my
Phi-ſi-ó-lo-gy
Prog-no-ſti-cà-ti-on

S

Sa-mo-thrà-ci-a
Sar-da-nà-po-lis
Scan-di-nà-vi-a
Sha-ha-la-bi-ah
She-a-ra-i-ſhub
Sphæ-re-ó-me-try

T

The-o-ló-gi-cal
Theſ-ſa-lò-ni-ans
Theſ-ſa-lo-ní cà
Tig-lath-pi-lé-zer
Tob-a-dó-ni-jah
Tran-ſil-và-ni-a

V

Va-len-tì-ni-ans
Ver-ti-cór-di-a
Va-le-tú-di-na-ry

U

U-bi-quá-ri-ans
U-ni-vèr-ſi-ty

Z

Zaph-nath-pa-a-né-ah

On Education. A Simile.

As Plants, while tender, bend which Way you pleaſe,
And are, tho' crooked firſt, made ſtraight with Eaſe;
Yet if thoſe Plants to their full Stature grow
Irregular, they'll break as ſoon as bow.
So Youth, ſet right at firſt, with Eaſe go on,
And each new Taſk is with new Pleaſure done;
But if neglected till they grow in Years,
And each fond Mother her dear Darling ſpares,
Error becomes habitual; and we find
'Tis then hard Labour, to reform the Mind.

Twenty Leſſons taken out of the *New Teſtament*, touching the *Parables* and *Miracles* of our SAVIOUR.

The INTRODUCTION.

THE New Teſtament *contains the* Life *and* Doctrine *of our Bleſſed Lord and Saviour* Jeſus Chriſt, *the Only begotten Son of* God Almighty; *of the ſame* Power *and* Eternity; *of the ſame* Being *and* Eſſence; *and of the ſame* Subſtance *and* Equality *with the* Father.

It alſo contains the Writings of the Apoſtles *and* Evangeliſts; *who have delivered the Will of* God *to us, as it was dictated to them by the* Holy Ghoſt: *To whom, with the* Father *and the* Son, *Three Perſons, but One* God, *bleſſed for Ever, be all Honour and Glory.* Amen.

The Parable of the Great Supper.

LESSON I.

A Certain Man made a great Supper, and bade many.

And ſent his Servant at Supper-time, to ſay to them that were bidden, Come, for all Things are now ready.

And they all with one Conſent began to make Excuſe. The firſt ſaid unto him, I have bought a Piece of Ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

And another ſaid, I have bought five Yoke of Oxen, and I go to prove them: I pray thee have me excuſed.

And another ſaid, I have married a Wife; and therefore I cannot come.

So the Servant came and ſhewed his Lord theſe Things.

Then the Maſter of the Houſe being angry, ſaid to his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, and the Maimed, and the Halt, and the Blind.

And the Servant ſaid, Lord, it is done as thou haſt commanded; and yet there is Room.

And the Lord ſaid unto his Servant, Go out into the Highways and Hedges, and compel them to come in, that my Houſe may be filled.

For

For I ſay unto you, That none of thoſe Men that were bidden ſhall taſte of my Supper.

The unjuſt Steward.

LESSON II.

There was a certain Rich Man which had a Steward; and the ſame was accuſed unto him that he had waſted his Goods.

And he called him, and ſaid unto him, How is it that I hear this of thee? Give an Account of thy Stewardſhip; for thou mayeſt be no longer Steward.

Then the Steward ſaid within himſelf, What ſhall I do? for my Lord taketh from me the Stewardſhip; I cannot dig, to beg I am aſhamed.

I am reſolved what to do, that when I am put out of the Stewardſhip, that may receive me into their Houſes.

So he called every one of his Lord's Debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my Lord?

And he ſaid an hundred Meaſures of Oil. And he ſaid unto him, Take thy Bill, and ſit down quickly, and write Fifty.

Then ſaid he to another, and how much oweſt thou? And he ſaid, An hundred Meaſures of Wheat. And he ſaid unto him, Take thy Bill, and write Fourſcore.

And the Lord commended the unjuſt Steward, becauſe he had done wiſely; for the Children of this World, are in their Generation wiſer than the Children of Light.

The Prodigal Son.

LESSON III.

A certain Man had two Sons:

And the younger of them ſaid to his Father: Father, give me the Portion of Goods that falleth to me. And he divided unto them his Living.

And not many Days after, the younger Son gathered all together, and took a Journey into a far Country, and there waſted his Subſtance with riotous Living.

And when he had ſpent all, there aroſe a mighty Famine in that Land; and he began to be in Want.

And he went and joined himſelf to a Citizen of that Country: and he ſent him into the Fields to feed Swine.

And he would fain have filled his Belly with the Huſks that the Swine did eat: And no Man gave unto him.

And when he came to himſelf, he ſaid, How many hired Servants of my Father's have Bread enough, and to ſpare, and I periſh with Hunger!

LESSON IV.

I will ariſe and go to my Father, and will ſay unto him, Father, I have ſinned againſt Heaven, and before thee;

And am no more worthy to be called thy Son; make me as one of thy hired Servants.

And he aroſe, and came to his Father. But when he was yet a great Way off, his Father ſaw him, and had Pity, and went and fell on his Neck, and kiſſed him.

And the Son ſaid, Father, I have ſinned againſt Heaven, and in thy Sight, and am no more worthy to be called thy Son.

But the Father ſaid to his Servants, Bring forth the beſt Robe, and put it on him; and put a Ring on his Hand, and Shoes on his Feet.

And bring hither the fatted Calf, and kill it; and let us be merry.

For this my Son was dead, and is alive again: He was loſt and is found. And they began to be merry.

LESON V.

Now his elder Son was in the Field, and as he came and drew nigh to the Houſe, he heard Muſick and Dancing.

And he called one of the Servants, and aſked, What theſe Things meant?

And he ſaid unto him, Thy Brother is come; and thy Father hath killed the fatted Calf, becauſe he hath received him ſafe and ſound.

And he was angry, and would not go in; Therefore came his Father out and entreated him.

And he anſwering, ſaid to his Father, Lo, theſe many Years do I ſerve thee, neither tranſgreſſed I at any Time thy Commandment, and yet thou never gaveſt me a Kid, that I might make merry with my Friends:

But as ſoon as this thy Son was come, who hath devoured thy Living with Harlots, thou haſt killed for him the fatted Calf.

And

Round Hand.

Aabcdefffghijklllmnopp

qrsſstuvwxyz.

ABCDEFGHIJKLM

NOPQRSTUVWXYZ

You quickly may write fa

by this Example, the Alphab

being comprized herein.

1,2,3,4,5,6,7,8,9,10,20,30,40,

Italian Hand.

Aabcdefffghijklmnopp

qrſsstuvwxyz.

Prize exquisite Workmanshi

and be carefully Diligent.

And he ſaid unto him, Son, thou art ever with me, and all that I have is thine:

It was meet that we ſhould make merry, and be glad; for this thy Brother was dead, and is alive again; and was loſt and is found.

The Rich Man and Lazarus.

LESSON VI.

There was a certain Rich Man which was clothed in Purple and fine Linnen, and fared ſumptuouſly every Day.

And there was a certain Beggar named *Lazarus* which was laid at his Gate full of Sores.

And deſired to be fed with the Crumbs which fell from the Rich Man's Table: Moreover the Dogs came and licked his Sores.

And it came to paſs that the Beggar died, and was carried by the Angels into *Abraham*'s Boſom. The Rich Man alſo died, and was buried. Aud in *Hell* he lift up his Eyes being in Torments, and ſeeth *Abraham* afar off, and *Lazarus* in his Boſom.

And he cried and ſaid, Father *Abraham* have Mercy on me, and ſend *Lazarus*, that he may dip the Tip of his Finger in Water and cool my Tongue, for I am tormented in this Flame.

LESSON VII.

But *Abraham* ſaid, Son, remember that thou in thy Lifetime received good Things, and likewiſe *Lazarus* evil Things; but now he is comforted, and thou art tormented.

And beſides all this, between us and you there is a Gulph fixed; ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence.

Then he ſaid, I pray thee therefore, Father, that thou wouldſt ſend him to my Father's Houſe.

For I have five Brethren, that he may teſtify unto them, leſt they alſo come unto this Place of Torment.

Abraham ſaid unto him, They have *Moſes* and the Prophets, let them hear them.

And he ſaid, Nay, Father *Abraham*; but if One went unto them from the Dead they will repent.

And he ſaid unto him, If they hear not *Moſes* and the Prophets, neither will they be perſuaded though One roſe from the Dead.

The Importunate Widow.

LESSON. VIII.

Jeſus ſpake a Parable to this End, that Men ought always to pray, and not to faint.

Saying, There was in a City a Judge that feared not God, neither regarded Man.

And there was a Widow in that City, and ſhe came unto him, ſaying, Avenge me of my Adverſary.

And he would not for a while: but afterwards he ſaid within himſelf, Though I fear not God nor regard Man;

Yet becauſe this Widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.

And the Lord ſaid, Hear what the unjuſt Judge ſaith: And ſhall not God avenge his own Elect, that cry Day and Night unto him?

The Phariſee *and the* Publican.

LESSON IX.

Our Saviour ſpake this Parable unto certain Men who truſted in themſelves, that they were Righteous, and deſpiſed others.

Two Men went up into the Temple to pray, the one a *Phariſee*, and the other a *Publican*. The *Phariſee* ſtood thus, and prayed with himſelf; God I thank thee, that I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this Publican.

I faſt twice in the Week; I give Tithes of all that I poſſeſs.

And the *Publican* ſtanding afar off, would not lift up ſo much as his Eyes unto Heaven, but ſmote upon his Breaſt, ſaying, God be merciful unto me a Sinner.

I tell you this Man went down to his Houſe juſtified rather than the other: For every one that exalteth himſelf ſhall be abaſed: and he that humbleth himſelf ſhall be exalted.

The Nobleman and his Servant.

LESSON X.

A certain Nobleman went into a far Country to receive for himſelf a Kingdom, and to return.

And he called his ten Servants, and delivered them Ten Pounds, and ſaid unto them, Occupy till I come.

But

But his Citizens hated him, and ſent a Meſſenger after him, ſaying, We will not have this Man to reign over us.

And it came to paſs, that when he was returned, having received the Kingdom, he commanded thoſe Servants to be called unto him to whom he had given the Money, that he might know how much every Man had gained by Trading.

Then came the firſt, ſaying, Lord, thy Pound hath gained Ten Pounds.

And he ſaid unto him, Well done, thou good Servant, becauſe thou haſt been faithful in a very little, have thou Authority over Ten Cities.

And the ſecond came, ſaying, Lord, thy Pound hath gained Five Pounds.

And he ſaid likewiſe to him, Be thou alſo over five Cities.

LESSON XI.

And another came, ſaying, Lord, behold here is thy Pound which I kept laid up in a Napkin:

For I feared thee, becauſe thou art an auſtere Man; thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

And he ſaith unto him, Out of thy own Mouth will I judge thee, thou wicked Servant: Thou kneweſt I was an auſtere Man, taking up that I laid not down, and reaping that I did not ſow.

Wherefore then gaveſt thou not thy Money into the Bank, that at my coming I might have required my own with Uſury.

And he ſaid unto them that ſtood by, Take from him the Pound, and give to him that hath Ten Pounds.

(And they ſaid unto him, Lord, he hath Ten Pounds.)

For I ſay unto you, That unto every One that hath, ſhall be given. And from him that hath not, even that which he hath, ſhall be taken away from him.

But thoſe mine Enemies, who would not that I ſhonld reign over them, bring them hither and ſlay them before me.

The Vineyard.

LESSON XII.

A certain Man planted a Vineyard, and let it forth to Huſbandmen, and went into a far Country for a long Time.

And

And at the Seaſon he ſent a Servant to the Huſbandmen, that they ſhould give him of the Fruit of the Vineyard; but the Huſbandmen beat him, and ſent him away empty.

And again he ſent another Servant; and they beat him alſo, and entreated him ſhamefully, and ſent him away empty.

And again he ſent the third, and they wounded him alſo, and caſt him out.

Then ſaid the Lord of the Vineyard, What ſhall I do? I will ſend my beloved Son; it may be they will reverence him when they ſee him.

But when the Huſbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the Heir, come let us kill him, that the Inheritance may be ours.

So they caſt him out of the Vineyard, and killed him. What therefore ſhall the Lord of the Vineyard do unto them?

He ſhall come and deſtroy thoſe Huſbandmen, and ſhall give the Vineyard to others.

The Marriage in Cana.

LESSON XIII.

There was a Marriage in *Cana* of *Galilee*, and the Mother of Jeſus was there.

And both Jeſus was called, and his Diſciples to the Marriage.

And when they wanted Wine, the Mother of Jeſus ſaith unto him, They have no Wine.

And there were ſet there ſix Water-pots of Stone, after the Manner of the Purifying of the *Jews*, containing two or three Firkins a piece.

Jeſus ſaith unto them, Fill the Water-pots with Water. And they filled them up to the Brim.

And he ſaith unto them, Draw out now, and bear unto the Governour of the Feaſt. And they bare it.

When the Ruler of the Feaſt had taſted the Water that was made Wine, and knew not whence it was (but the Servants that drew the Water knew) the Governour of the Feaſt called the Bridegroom.

And ſaith unto him, Every Man at the Beginning doth ſet forth Good Wine; and when Men have well drank, then that

that which is worſe: But thou haſt kept the good Wine until now.

The Diſeaſed Man cured.

LESSON XIV.

There was at *Jeruſalem*, by the Sheep-Market, a Pool, which is called in the *Hebrew* Tongue *Bethesda*; having five Porches:

In theſe lay a great Multitude of impotent Folk, of blind, halt, withered, waiting for the moving of the Water.

For an Angel went down at a certain Seaſon into the Pool, and troubled the Water; Whoſoever then firſt after the troubling of the Water ſtepped in, was made whole of whatſoever Diſeaſe he had.

And a certain Man was there which had an Infirmity thirty and eight Years.

When Jeſus ſaw him lie, and knew that he had been now a long Time in that Caſe, he ſaith unto him, Wilt thou be made whole?

The impotent Man anſwered him, Sir, I have no Man, when the Water is troubled to put me into the Pool; but while I am coming, another ſteppeth down before me.

Jeſus ſaith unto him, Riſe take up thy Bed and walk.

And immediately the Man was made whole, and took up his Bed, and walked.

Chriſt *feedeth Five Thouſand.*

LESSON. XV.

After theſe Things, Jeſus went over the Sea of *Galilee*, which is the Sea of *Tiberias*.

And a great Multitude followed him becauſe they ſaw the Miracles which he did on them that were diſeaſed.

And Jeſus went up into a Mountain, and there he ſat with his Diſciples.

And the Paſſover, a Feaſt of the *Jews*, was nigh.

When Jeſus then lift up his Eyes and ſaw a great Company coming

coming unto him, he ſaith unto *Philip*, Where ſhall we buy Bread that theſe may eat?

And this he ſaid to prove him; for he himſelf knew what he would do.

Philip anſwered him, Two hundred Pennyworth of Bread is not ſufficient for them, that every one may take a Little.

LESSON XVI.

One of his Diſciples, *Andrew*, *Simon Peter*'s Brother, ſaith unto him.

There is a Lad here which hath five Barley Loaves, and two ſmall Fiſhes; but what are they among ſo many?

And Jeſus ſaid, Make the Men ſit down. Now there was much Graſs in the Place; ſo the Men ſat down, in Number about five Thouſand.

And Jeſus took the Loaves, and when he had given Thanks, he diſtributed to his Diſciples, and the Diſciples to them that were ſat down; and likewiſe of the Fiſhes, as much as they would.

When they were filled, he ſaid unto his Diſciples, gather up the Fragments that remain, that Nothing be loſt.

Therefore they gathered them together, and filled twelve Baſkets with the Fragments, of the five Barley Loaves, which remained over and above to them that had eaten.

Then thoſe Men, when they ſaw the Miracle that Jeſus did, ſaid, This is of a Truth that Prophet that ſhould come into the World.

The Blind Man *reſtored to Sight.*

LESSON XVII.

And as Jeſus paſſed by, he ſaw a Man which was blind from his Birth.

And his Diſciples aſked him, ſaying Maſter, who did ſin, this Man or his Parents, that he was born blind?

Jeſus anſwered, Neither hath this Man ſinned nor his Parents: But, that the Works of God ſhould be made manifeſt in him.

I muſt work the Work of him that ſent me while it is Day, the Night cometh when no Man can Work.

As

As long as I am in the World, I am the Light of the World.

When he had thus ſpoken, he ſpat on the Ground, and made Clay of the Spittle; and anointed the Eyes of the blind Man with the Clay.

And ſaid unto him, Go waſh in the Pool of *Siloam* (which is by Interpretation *Sent*) he went his Way therefore and waſhed, and came ſeeing.

Lazarus *raiſed from the Dead.*

LESSON XVIII.

A certain Man was ſick, named *Lazarus*, of *Bethany*, the Brother of *Mary Magdalen* and her Siſter *Martha*.

Now Jeſus loved *Martha*, and her Siſter, and *Lazarus*.

Then ſaith he to his Diſciples, Let us go into *Judea* again.

And when Jeſus came, he found that he had lain in the Grave four Days already.

And many of the *Jews* came to *Martha* and *Mary*, to comfort them, concerning their Brother.

Then *Martha*, as ſoon as ſhe heard Jeſus was coming, went and met him; but *Mary* ſat ſtill in the Houſe.

Then ſaid *Martha* unto Jeſus, Lord, if thou hadſt been here my Brother had not died.

But I know, that even now, whatſoever thou wilt aſk of God, God will give it thee.

Jeſus ſaith unto her, Thy Brother ſhall riſe again.

LESSON XIX.

Martha ſaith unto him, I know that he ſhall riſe again, in the Reſurrection at the laſt Day.

Jeſus ſaid unto her, I am the Reſurrection and the Life; He that believeth in me, though he were dead, yet ſhall he live.

And whoſoever liveth, and believeth in me ſhall never die. Believeſt thou this?

She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt, the Son of God, which ſhould come into the World.

And he ſaid, Where have you laid him? They ſay unto him, Lord, come and ſee.

Jeſus Wept.

Then ſaid the Jews, Behold how he loved him!

And

And ſome of them ſaid, Could not this Man which opened the Eyes of the Blind, have cauſed that even this Man ſhould not have died?

LESSON. XX

Jeſus therefore groaning in himſelf, cometh to the Grave; it was a Cave, and a Stone lay upon it.

Jeſus ſaid, Take ye away the Stone. *Martha*, the Siſter of him that was dead, ſaith unto him, Lord, by this Time he ſtinketh; for he has been dead four Days.

Jeſus ſaid unto her, Said I not unto thee, That if thou wouldſt believe, thou ſhouldſt ſee the Glory of God.

Then they took away the Stone from the Place where the Dead was laid. And Jeſus lift up his Eyes, and ſaid, Father, I thank thee that thou haſt heard me.

And I knew that thou heareſt me always; but becauſe of the People that ſtand by I ſaid it, that they may believe that thou haſt ſent me.

And when he had thus ſpoken, he cried with a loud Voice, *Lazarus*, come forth.

And he that was dead came forth, bound Hand and Foot, with Grave clothes: And his Face was bound about with a Napkin.

Jeſus ſaith unto them, Looſe him, and let him go.

Then many of the *Jews* that came to *Mary*, and had ſeen the Things that Jeſus did, believed on him.

Bleſſed are they that have not ſeen, and yet have believed.

A Collection of Engliſh Proverbs.

A FRIEND in Court is better than Money in your Purſe,
A lean Fee is a fit Reward for a lazy Clerk.
Birds of a Feather will flock together.
Better play at ſmall Games than ſtand out.
Company in Diſtreſs, makes the Trouble the leſs.
Credit ought rather to be given to the Eyes, than to the Ears,
Dear bought and far fetch'd is good for Ladies.
Diſcreet Women have neither Tongues, Eyes, nor Ears.

Empty

Empty Veſſels make the greateſt Sound.
Every Man for himſelf, and God for us all.
Fire and Water are good Servants, but bad Maſters.
Friends may meet, but Mountains never.
Give a Man Luck, and throw him into the Sea.
God makes, and Apparel ſhapes; but Money makes the Man.
He that lies down with Dogs, muſt expect to riſe with Fleas.
He that goes a borrowing, goes a Sorrowing.
It is an ill Dog that don't deſerve a Cruſt.
It is good to make Hay while the Sun ſhines.
Keep my Dog, and take my Line.
Keep your Thanks to feed your Chickens.
Learning is the Eye of the Mind.
Little ſpoken is ſoon amended.
Money makes the Mare to go.
Mind what the Friar ſays, not what he does.
None is ſo deaf as he that will not hear.
Never a Barrel the better Herring.
One Man's Meat is another Man's Poiſon.
One Bird in the Hand is worth two in the Buſh.
Poverty is the School of Wiſdom.
Patience is a Remedy for every Grief.
Quantity without Quality is worth nothing.
Quick Promiſers are ſlow Performers.
Ride ſoftly, that you may come home the ſooner.
Rome was not built in one Day.
Service willingly offered is commonly refuſed.
Soft Fire makes ſweet Malt.
'Tis an ill Wind that blows no Body good.
'Tis too late to ſpare when all is ſpent.
Virtue and a Trade, are the beſt Portions for Children.
Uſe the Means, and God will give the Bleſſing.
What's bred in the Bone, will never be out in the Fleſh.
Where many Words are ſpoken, Truth is ſuſpected.
You muſt not look a gift Horſe in the Mouth.
You cannot catch old Birds with Chaff.
Zeal makes a bad Cauſe worſe,
Zeal in a good Cauſe is commendable.

An Orthographical

CATECHISM,

Explaining the

RULES for Spelling, Pointing, &c.

Queſt. HOW *many Letters are in the* Engliſh *Alphabet?*
Anſw. Twenty-ſix.

Q. *Name them.*

A. A b c d e f g h i j k l m n o p q r ſ t u v w x y z.

Q. *How many different Characters are uſed in the* Engliſh *Tongue?*

A. Three; 1. The Roman Character moſt uſed. 2. The *Italick*, leſs uſed; and, 3. The Engliſh, leaſt uſed.

Q. *How many Sorts of Letters are there in each Character?*

A. Two; Capitals, as, ABC, *&c.* and Small, as, a b c, *&c.*

Q. *How is the Alphabet divided?*

A. Into Vowels and Conſonants.

Q. *Which are the Vowels?*

A. a, e, i, o, u; w, y, for u, i.

Q. *What is meant by the Word* Vowel?

A. A ſounding Letter; ſo that a Vowel hath a proper Sound of itſelf, without any other Letter being joined with it.

Q. *Give me an Example?*

A. Thus, *a-ny, e-very, i-vy, o-ver, u-nity?*

Q. *How many Conſonants are there?*

A. Twenty one; as, b c d f g h j k l m n p q r s t v w x y z.

Q. *What is meant by the Word* Conſonant?

A. A Letter agreeing with another, but that has no Sound of itſelf, as, *C h l d* can make no Sound of themſelves; but if I place *i* between *h* and *l* thus, *Child*, it makes a proper Word.

Q. *Why*

Q. *Why do you place* w *and* y *among the Vowels and Conſonants too?*

A. Becauſe they are Conſonants at the Beginning of a Syllable, and Vowels at the End, or in the Middle of a Syllable; as, *we, ye, how, by, ſown, Syllable.*

Sect. II.

Q. *What is Spelling?*

A. The right Diviſion of Words into Syllables.

Q. *What is a Syllable?*

A. The Sound of one or more Vowels with or without other Letters; as, *a, am, and, arch.*

Q. *Is there always a Vowel in a Syllable?*

A. Yes; no Syllable can be formed without a Vowel.

Q. *Is there more than one Vowel to a Syllable?*

A. There are ſometimes two or three.

Q. *Give an Example?*

A Breath, breathe, beau, eye.

Q *What do you call the Vowels* ea *in* Breath?

A A Diphthong.

Q. *What is meant by the Word* Diphthong?

A. The Meeting of two Vowels in one Syllable.

Q. *What do you call the three Vowels in* Breathe?

A. I call *ea* a Diphthong; and *e* at the End of the Word *final.*

Q. *What is the Uſe of* e final?

A. It not only finiſheth the Word, but alſo lengthens the Vowel *e*, going before.

Q. *What do you call* eau *in* beau?

A. A Triphthong.

Q. *What is meant by it?*

A. The Meeting of three Vowels in one Syllable.

Q. *What is a Monoſyllable?*

A. A Word of one Syllable.

Q. *What is a Diſſyllable?*

A. A Word of two Syllables.

Q. *What is a Triſſyllable?*

A. A Word of three Syllables.

Q. *What is a Polyſyllable?*

A. A Word of many Syllables.

SECT. III.

Q. *What Rules have you for the Diviſion of Words into Syllables?*

A. There are ſix: 1. If a Conſonant comes between two Vowels, it is joined to the latter; as, *e-ver*. 2. Two Conſonants proper to begin a Word muſt begin a Syllable; as, *E-ſtate*. 3. Two Conſonants in the Middle of a Word, not proper to begin a Word, muſt be divided; as, *Doc-tor*. 4. Two Vowels not making a Diphthong coming together, muſt be divided; as, *re-al*. 5. Three Conſonants in the Middle of a Word, if proper to begin a Word, muſt begin a Syllable; as, *e-ſtrange*; if not, muſt be divided; as, *Doc-trine*. 6. Compound and Derivative Words; as, *him-ſelf*, *know-ing*, are reduced.

Q. *What do you mean by a Compound Word?*

A. A Word made up of two Words; as, *him-ſelf*, of *him* and *ſelf*; or a Word and a Propoſition; as, *un-kind*.

Q. *What is meant by a Derivative Word?*

A. A Word derived from another; as, *knowing* from *know*.

Q. *Muſt the ſimple and primitive Words always be ſpelt alone?*

A. Yes, if the Sound or Senſe is not ſpoiled: But if either of them are maimed, they muſt be ſpelt according to the other Rules.

Q. *Are there no Exceptions to theſe Rules?*

A. Yes, ſeveral, but they are eaſily known by the Tables beforegoing.

SECT. IV.

Q. *What is meant by the* Accent?

A. The *Accent* is the giving every Word its proper Sound by laying a greater Streſs on one Syllable than another, as in the Word *Batchelor*, where the *Accent* is on the firſt Syllable *Bat*; If I remove it, it will be *Batchèlor*, or *Batchelòr*: By which Means I ſhall not be underſtood.

Q. *What is meant by the* Emphaſis?

A. As the *Accent* belongs to every Word, ſo does the *Emphaſis* to every Sentence; and is the laying a greater Streſs on one

one Word than on another, to make the Senſe of the Expreſſion better underſtood.

Q. *When are* Capitals *uſed?*

A. 1. At the Beginning of every Book, Chapter, Epiſtle, Verſe, Sentence, or any Thing we write; and at the Beginning of every Line in *Poetry*. 2. Every Subſtantive muſt have a *Capital*, as the Names of Perſons, Places, and Things that may be ſeen, heard, felt, or underſtood. 3. After every Period or full Stop, all Emphatical Words, alſo every Quotation from another Perſon or Book. 4. When I and O ſtand by themſelves, they muſt be great Letters; and ſometimes a Sentence that is very remarkable is written all in *Capitals*. 5. Capital Letters are uſed for Figures; as, C. D. I. L. M. V. X.

SECT. V.

Q. *How know you the Chapters in the Bible?*

A. By the *Numerical Letters*; thus, I ſtands for One, V for Five, X Ten, L Fifty, C an Hundred, D Five Hundred, and M a Thouſand.

Q. *Suppoſe the Letter will not expreſs the Number?*

A. Then I take two, or more, thus:

I.	1. one.	XL.	40. forty.
IV.	4. four.	L.	50. fifty.
V.	5. five.	LX.	60. ſixty.
IX.	9. nine.	XC.	90. ninety.
X.	10. ten.	C.	100. an hundred.
XIV.	14. fourteen.	CD.	400. four hundred.
XV.	15. fifteen.	D.	500. five hundred.
XVI.	16. ſixteen.	M.	1000. a thouſand.
XX.	20. twenty.	MDCCXLVII.	1747.

Q. *What is the Meaning of placing* I *before* V *for* 4, *and after it for* 6?

A. A leſſer Number placed before a greater abates ſo much of it; and after, adds ſo much to it.

Q. *How know you the Figures placed at the Beginning of Verſes?*

A. By their Number; for if I ſee but one Figure, it muſt be under Ten, if two, under an Hundred, if three, under a Thouſand, *&c.*

SECT.

SECT. VI.

Q. *Of what Uſe are Points or Stops?*

A. Of very great Uſe in Reading and Writing; for without a due Obſervance of them we confound all.

Q. *How many Stops are there?*

A. The Principal are four in Number, *viz.*

1. A Comma, mark'd thus (,)
2. A Semi-Colon, thus (;)
3. A Colon, thus (:)
4. A Period, or full Stop, thus (.)

Q. *What Time muſt you ſtop at each of theſe?*

A. At a *Comma*, while I can read a Word of one Syllable; at a *Semi-Colon*, while I can read a Word of two Syllables; at a *Colon*, while I may read a Word of three Syllables; and at a *Period*, 'till I can read a Word of four Syllables.

Q. *What other Stops are there?*

A. 1. A *Parentheſis*, mark'd thus () each Part being a *Comma* in Time.

2. A *Note* of *Interrogation*, thus (?) requires the ſame Time as a *Period*.

3. A *Note* of *Admiration*, thus (!) equal alſo to a *Period*.

Q. *What other Marks do you meet with in Reading?*

A. 1. An *Apoſtrophe*, mark'd thus (') uſed to abbreviate a Word.

2. A *Caret* thus, (ʌ) placed where ſome Word is left out in Writing, and is put over it.

3. An *Hyphen*, thus (-) uſed in joining Words and Parts of Words together.

4. A *Paragraph*, thus (¶) placed at the Beginning of a new Diſcourſe, or a new Part of a Diſcourſe.

5. A *Quotation* thus (") to ſignify the Words ſo mark'd are borrow'd from another's Writings or Sayings.

6. An *Index* thus (☞) ſhews ſomewhat very remarkble.

7. A *Section*, thus (§) is the Diviſion of a Diſcourſe into leſs Parts or Portions.

8. An *Aſteriſm*, thus (*)

9. An *Obeliſk*, thus (†)

10. *Parallels* (‖) And ſometimes the Letters of the *Alphabet*, *Figures*, &c. refer to the Margin or Bottom of the Leaf.

AN INTRODUCTION TO THE ART *of* WRITING.

READING and WRITING are called LEARNING; and the better a Perſon underſtands them, he is accounted the more Learned.

I think the *Method* before laid down, is the moſt eaſy, and well adapted, to teach a Child *Reading*; and therefore, ſuppoſing he has gone through it, I would now put him into the *Writing-School*, with the following Directions.

Having a *Book* ruled, and being furniſhed with a good *Pen*, lay your Book directly before you, place your Book ſtraight, with your Right Elbow toward your Side, but not ſo cloſe as to touch it; hold the *Pen* with the Hollow directly downward, between the Thumb and the Foreſinger; the Joint of the Thumb extending outward, ſo that the Tip of your Thumb will be near as much higher than your Foreſinger, as the End of your Foreſinger is above the End of your Middle Finger; your Foreſinger lying cloſe on the top of the *Pen*, and your Middle Finger lying almoſt ſtraight, and all of them ſo, as that you may extend or draw them in at Pleaſure: Reſt your Hand on the End of your little Finger, and do not graſp the *Pen* too hard, nor hold it too upright or too ſloping, but let it reſt between the ſecond and third Joints of your Foreſinger, with the Knib not ſo far from the End of your Fingers as to weaken your Command, nor ſo near as to ink them.

Stay

Stay your *Book* with your Left Hand, and touch not the Table or Deſk with your Breaſt, but ſit free and eaſy, avoiding all ill Habit.

Thus placing yourſelf in a proper Manner, with the *Pen* held as before directed, firſt learn to make a ſmall *o*, then *a*, *c*, *d*, *e*, *g*, *q*, and *x*.

Having from'd a proper Idea of theſe Letters, which all depend on *o*, next proceed to thee ſmall *i*, then to its Dependents, *j*, *m*, *n*, *p*, *r*, *t*, *v*, *u*, *w*, and *y*

The Form of theſe being fix'd in your Memory, next go on to *l*, then to *b*, *h*, *k*, *f*, *ſ*, and ſo to *s* and *z*. Thus will you attain to the Knowledge of the whole *Alphabet*.

Being expert in the making *Single Letters*, next proceed to *Half-joining*, which is the Joining each *Single Letter* to *m*; as, *am*, *bm*, *cm*, *dm*, &c.

This being done, and you being ready at every Letter ſo joined, next learn the *Great Letters* or *Capitals*; and be ſure take Care to be expert in one Thing, before you go to another.

Learn firſt the Alphabet of *Letters Small*,
And then proceed to *Letters Capital*:
Make all your *Joinings* with a fine *Hair-ſtroke*,
View well your Copy, ſit ſtraight to your *Book*;
Write not too faſt, but make your *Letters* well.
You'll be commended, if you do excel.

The ſeveral Sorts of Hands now in Uſe, are theſe that follow, *viz.*

1. *Round Hand* and *Italian*, with their Texts; which manage the *common Affairs* in *Trade* and *Buſineſs*.
2. *Engroſſing* and *Square Text*, uſed in *Law Affairs*.
3. *Old Engliſh*, *Roman* and *Italick Prints*, and *German Text*, are uſed for *Ornament*.
4. *Running-Hand*, which is the Product of every Perſon's *Fancy*; and makes one *Man*'s *Hand-Writing* differ from another's, as well as his Face,

In whatever Hand you write, obſerve the following Rules, *viz.*

1. The *Heads* of all *Letters* are of the ſame *Height*, and the *Tails* of the ſame Depth, *t* only excepted.
2. The *Tails* and *Heads* of *Letters* muſt not run into one another: therefore let your *Lines* be diſtant from each other,

other, ſomewhat more than twice the Length of the *Tails* or *Heads*.

3 *Writing* muſt have a proper Slope (in *Round Hand, Italian, &c.*) and lean one Way.

4. *Upright Hands* are perpendicular and do not join; except the *Engroſſing*.

5. All *Letters* of the *ſame Kind* muſt be alike, as *a* with *a*, *b*, with *b*, *&c.*

6. All *Strokes* drawn downright, muſt be *full*, and all *Strokes* carried upwards, or croſs muſt be *fine*.

N. B. You may rule *Double Lines, Slope Lines, &c.* or make *Deſigns* for *Flouriſhes, Birds, Beaſts, Fiſhes, &c.* with a *Black Lead Pencil*, and take them out with a Piece of *Stale Bread*.

I ſhall here inſert ſome Pieces, for Youths to write at *Breakings up*, or on other Occaſions.

On Chriſtmas.

Rejoice; loud Hallelujahs let us ſing,
To God, our bleſſed Saviour, Lord and King:
Whom mighty Love brought down from Heav'n to Earth,
On this auſpicious Morn, which gave him Birth.

Text { To Him your Songs repeat.
Who's Good, as He is Great.

On Eaſter.

He's riſen from the Dead, no more to die.
The Lord of Life now reigns above the Skie;
In vain are Stones, or Seals, or Watch deſign'd,
Omnipotence can never be confin'd.

Text { In *Adam* each Man dies.
In *Chriſt* we all ſhall riſe.

On Whitſontide.

This Holy Seaſon brings into our Mind,
The Great Advantage God from Heav'n deſign'd,
In ſending down the Holy Ghoſt, on thoſe
Whom he appointed, his Will to diſcloſe,

Text { Praiſe to the Lord in Heav'n,
By us, and all, be giv'n.

On any Occaſion.

I.

AS thoſe who would be famous and ſublime,
Muſt at Humility begin to climb;
So ſuch as would renowned Writers be,
Muſt be content to learn by A, B, C.

II.

Go, humble Lines, and plead in my Defence,
Arm your Requeſt with my Obedience;
Gain but Acceptance, my Joy will abound.
To find my Writing with your Liking crown'd.

III.

Theſe Lines I here preſent unto the Sight
Of you, my Friends, to ſhew how I can write;
My Maſter unto me has ſhewn his Skill,
And here's the Product of my Hand and Quill.

IV.

All you, my Friends, who now expect to ſee
A Piece of Writing, thus perform'd by me;
Caſt but a Smile on this my mean Endeavour,
I'll ſtrive to mend, and be obedient ever.

V.

For hopeful Youths, that would be happy Men,
There lies a precious Portion in the Pen.
Great Places and Preferments are attain'd,
By thoſe who in its Uſe have Knowledge gain'd;
Therefore take Care, and learn to uſe this Tool;
For he who wants it looks much like a Fool.

VI.

We muſt, from uncontaminated Springs,
Extract ſome quinteſſential famous Things;
And to create rare Novelties, whoſe View
May charm Beholders, we our Brains muſt ſcrew.
For *old Things* now are ſlighted and rejected;
And only *new Inventions* are reſpected.

On

An INTRODUCTION *to the* ART *of* NUMBERING.

Arithmetick is a Science ſo univerſally uſeful, that all Advances in Learning are of ſmall Account, without the Knowledge of it. Therefore (at the Deſire of ſome Well-wiſhers to this Undertaking) I have added what follows.

Number is always expreſs'd by *Letters*, or *Figures*. *Literal Number* is before explained, and *Figurate Number* we now conſider.

Figures are 1 2 3 4 5 6 7 8 9, to which we add the *Cypher* 0; and by theſe ten Characters all *Numbers* may be fully expreſs'd.

The reading, writing, valuing, or expreſſing *Numbers*, we call *Numeration*; which is learned by the following Table.

NUMERATION TABLE.

C Mill.	X Mill.	Millions.	C Thouſ.	X Thouſ.	Thouſ.	Hundreds	Tens	Units
9	8	7	6	5	4	3	2	1
	9	8	7	6	5	4	3	2
		9	8	7	6	5	4	3
			9	8	7	6	5	4
				9	8	7	6	5
					9	8	7	6
						9	8	7
							9	8
								9

PENCE TABLE.

d.		s.	d.
20		1	8
30		2	6
40		3	4
50		4	2
60		5	0
70	make	5	10
80		6	8
90		7	6
100		8	4
110		9	2
120		10	0

The common Affections of all Numbers, are *Addition*, *Subtraction*, *Multiplication*, and *Diviſion*; which are called, *The Rules in Arithmetic*.

Addition teaches to add, or caſt up ſeveral Numbers together into one whole or total Sum.

Subtraction, teaches to take one Number from another, and to know the Remainder.

Multiplication, ſhews at one Operation the Product of ſeveral Sums added together; and is explained by the following Table.

2 Times	2	4	4 Times	4	16	7 Times	7	49
	3	6		5	20		8	56
	4	8		6	24		9	63
	5	10		7	28		10	70
	6	12		8	32		11	77
	7	14		9	36		12	84
	8	16		10	40			
	9	18		11	44			
	10	20		12	48			
	11	22						
	12	24						
						8 Times	8	64
							9	72
							10	80
							11	88
							12	96
3 Times	3	9	5 Times	5	25	9 Times	9	81
	4	12		6	30		10	90
	5	15		7	35		11	99
	6	18		8	40		12	108
	7	21		9	45			
	8	24		10	50			
	9	27		11	55			
	10	30		12	60			
	11	33						
	12	36						
			6 Times	6	36	10	10	100
				7	42		11	110
				8	48		12	120
				9	54			
				10	60			
				11	66			
				12	72			
						11	11	121
							12	132
						12	12	m.	144

Diviſion ſhews how to ſeparate any Number, into as many Parts as you pleaſe.

Theſe four *Rules* are called, The fundamental Rules; becauſe no Queſtion in this Science can be wrought without them.

Reduction teaches to reduce Numbers from one Denomination to another, in Coin, Weight, or Meaſure.

The Rule of Three, is either ſingle, double, direct, or inverſe.

The *Single Rule* has three Terms given to find a fourth: and the *Double Rule* has five Terms given to find a ſixth.

The *Direct Rule* requires a direct Operation; and the *Inverſe Rule*, an inverted Operation.

All

All the other Rules in *Arithmetick* are more or leſs dependent on the *Rule of Three*, which (for its Uſefulneſs and Excellency) is called, *The Golden Rule*.

Fractions are Parts of Numbers, and are of various Kinds; as, *Vulgar*, *Decimal*, *Duodecimal*, &c.

By *Fractional Numbers* moſt Queſtions may be ſolved, as well as by whole Numbers; and many Operations more concisely performed.

All Parts of *Learning* have *Uſes* and *Excellencies*; which the *Induſtrious* will find out, and apply to *good Purpoſes*.

The Wiſe Man's Head is not the heavier for containing Knowledge.

TABLES *of* Engliſh Coin, Weights, *and* Meaſures.

COIN, *or* MONEY.

4 *Farthings* make 1 *Penny*, 12 *Pence* 1 *Shilling*, 20 *Shillings* a *Pound Sterling*.

For which we uſe theſe Characters.

L or l.	S or s.	D or d	Qrs or qrs.
Pounds.	Shillings.	Pence.	Farthings.
Libræ.	*Solidi.*	*Denarii.*	*Quadrans.*

Tables of Coin.

s.	d.
2	24
3	36
4	48
5 make	60
6	72
7	84
8	96

s.	d.
9	108
10	120
11	132
12 make	144
13	156
14	168
15	180

s.	d.
16	192
17	204
18	216
19 make	228
20	240
21	252
22	264

s.	l.	s.
20	1	0
30	1	10
40 make	2	0
50	2	10
60	3	0
70	3	10

s	l.	s.
80	4	0
90	4	10
100 make	5	0
110	5	10
120	6	0
130	6	10

s.	l.	s.
140	7	0
150	7	10
160 make	8	0
170	8	10
180	9	0
190	9	10

The equal Parts of a Pound.

s.	d.			s.	d.			s.	d.		
10	0	}	make	2	0	}	make	0	5	}	make
6	8			1	8			0	4		
5	0			1	0			0	3		
4	0			0	10			0	2		
3	4			0	8			0	1½		
2	6			0	6			0	1		

The equal Parts of a Shilling.

d.	qrs.			d.	qrs			d.	qrs.		
6	0	}	make	2	0	}	make	0	3	}	make
4	0			1	2			0	2		
3	0			1	0			0	1		

A Table of Troy Weight.

24 *Grains* make 1 *Penny-weight*, 20 *Penny-weights* 1 *Ounce*, 12 *Ounces* 1 *Pound*.

The Characters are.

lb.	oz.	dwts.	gra.
Pounds.	Ounces.	Penny-weights.	Grains.

By this Weight *Gold*, *Silver*, *Bread*, and ſome few other Things are ſold.

The equal Parts of a *Pound Troy*, are much like thoſe of a *Shilling*.

Of Gold.	l.	s.	d.	Of Silver.	l.	s	d.	qrs.
1 lb. is worth—	48	0	0	—	3	2	0	0
1 oz. —	4	0	0	—	0	5	2	0
1 dwt. —	0	4	0	—	0	0	3	0⅖
1 gr. —	0	0	2	—	0	0	0	0½

N. B. 100 l. in Gold weighs 25 oz. in Siver 32 lb. 3 oz. 2 dwts. almoſt.

Apothe-

Apothecaries Weights.

3 *Scruples* make 1 *Dram*, 8 *Drams* 1 *Ounce*, 12 *Ounces* 1 *Pound*.

The Characters are.

℈	ʒ	℥	℔
Scruples.	Drams.	Ounces.	Pounds.

This *Weight* is uſed in *Medicines*.

Avoirdupois Weight.

16 *Drams* make 1 *Ounce*, 16 *Ounces* 1 *Pound*, 28 *Pounds* 1 *Quarter*, 4 *Quarters* 1 *Hundred*, 20 *Hundred* a *Ton*.

By this *Weight* moſt Commodities are bought, and moſt Sorts of Goods ſold.

The equal Parts of a *Ton* are the ſame as of a *Pound Sterling*.

The equal Parts of a Hundred Weight.

lb.	make	
56		$\frac{1}{2}$
28		$\frac{1}{4}$
16		$\frac{1}{7}$

lb.	make	
14		$\frac{1}{8}$
8		$\frac{1}{14}$
7		$\frac{1}{16}$

lb.	make	
4		$\frac{1}{28}$
2		$\frac{1}{56}$
1		$\frac{1}{112}$

Cloth Meaſure.

4 *Nails* make 1 *Quarter*, 4 *Quarters* 1 *Yard*, 3 *Quarters* 1 *Ell* Flemiſh, 5 *Quarters* 1 *Ell* Engliſh, 6 *Quarters* 1 French *Ell*.

Long Meaſure.

3 *Barley Corns* make 1 *Inch*, 12 *Inches* 1 *Foot*, 3 *Feet* 1 *Yard*, 5 $\frac{1}{2}$ *Yards*, or 16 $\frac{1}{2}$ *Feet* 1 *Pole*, or *Perch*, 40 *Poles* 1 *Furlong*, 8 *Furlongs* 1 *Mile*, 60 *Miles* 1 *Degree*.

Dry Meaſure.

2 *Pints* make 1 *Quart*, 2 *Quarts* 1 *Pottle*, 2 *Pottles* 1 *Gallon*, 2 *Gallons* 1 *Peck*, 4 *Pecks* 1 *Buſhel*, 8 *Buſhels* 1 *Quarter*, 5 *Quarters* 1 *Wey*, 2 *Weys* 1 *Laſt*.

This is the *Corn Meaſure*, which is ſtruck with a *Ruler*, even with the Edge of the Meaſure.

But the *Coal Measure* differs from it, being larger and heaped up. Here 9 *Bushels* make 1 *Vat*, 4 *Vats* 1 *Chaldron*, 21 *Chaldron* 1 *Score*.

There are some other *Dry Measures*, which *particular Goods* are sold by; as *Fruit* by the *Sieve* of 3 *Pecks*; *Pricket*, or *Prickle*, of 7 *Pecks*; *Maund* of 1, or of 2 *Bushels*, &c.

Wine Measure.

2 *Pints* make 1 *Gallon*, 63 *Gallons* 1 *Hogshead*, 2 *Hogsheads* a *Pipe* or *Butt*, 2 *Butts* a *Tun*.

There are other *Wine Measures* both small and large; as *Gills*, or $\frac{1}{4}$ *Pints*, *Half Gills*, *Half Pints*, *Quarterns*, &c. The *Tierce* of 42 Gallons, *Anker* of 10 Gallons, and many others.

Oil is sometimes sold by *Wine Measure*, but generally by *Weight Avoirdupois*, at 7 $\frac{1}{2}$ lb. to the *Gallon*.

Beer *and* Ale Measure.

4 *Quarts* make 1 *Gallon*, 4 $\frac{1}{2}$ *Gallons* 1 *Pinn*, 8 *Gallons* 1 *Firkin* of *Ale*, 2 *Pinns* 1 *Firkin* of *Beer*, 2 *Firkins* 1. *Kilderkin*, 2 *Kilderkins* 1 *Barrel*, 1 $\frac{1}{2}$ *Barrel* 1 *Hogshead*, 2 *Barrels* 1 *Puncheon*, 2 *Hogsheads* 1 *Butt*.

So the Barrel of Ale is 32 Gallons, and the Barrel of Beer 36 Gallons, the other Measures being in Proportion.

Time.

60 *Minutes* make 1 *Hour*, 24 *Hours* 1 *Day*, 28 *Days* 1 *Month*, 13 *Months* 1 *Day* 6 *Hours*, or 365 *Days*, 6 *Hours* 1 *Year*.

The 6 *Hours* every fourth *Year*, add 1 *Day* to the shortest of the *Kalendar Months*, call'd *February*; and that fourth Year is called *Leap Year*.

The *Kalendar Months* differ in their Number of Days; for in common

30 Days hath *September*,
April, *June*, and *November*;
February hath 28 alone,
All the Rest have 31.

FABLE

FABLE I. *The* Bull *and the* Dog.

A Dog ſeeing a Bull grazing in a Field, furiouſly aſſaults him without any Provocation.

The Bull diſliking ſuch Treatment, toſſed the Dog over his Head, ſaying, "Dare not to approach me once more, "leſt thy Life pay for thy Preſumption".

The Dog replies, "I fear not thy Threats; I am not intimidated by thy pretended Courage; I am bred to conquer "or die."

The Bull enraged, replies, "Then take thy Fate; thy Folly "is thy Ruin: thy Breeding has undone thee; thy Education "cauſes thy Deſtruction." Thus ſaying, he immediately killed him.

MORAL.

Education makes or marrs the Man; Youth well inſtructed will hardly err; but if Vice be ſuffered to take Root, 'tis almoſt impoſſible to eradicate it.

Nothing has a more direct Tendency, to promote the Honour of a Nation, or the Good of Society, than the Initiation of Youth, in Virtue and Knowledge.

This is laying a ſure Foundation for Time to come; this is giving our Children a Portion they can never waſte, and this is leaving them an Inheritance that will out-laſt Time, and vie with Eternity.

On the other Hand; the Want of a good Education, is the Source of all the Evils Mankind feel or fear.

If virtuous Principles, are not carefully inſtill'd in the tender Minds of Children, Vice will naturally poſſeſs them; the Conſequence of which, is Ruin and Deſtruction.

Therefore, if there be any Regard for the Glory of GOD, who firſt gave us a Being, any Deſire to promote the Welfare of Society, or any Concern for the ſpiritual or temporal Happineſs of our Off-ſpring, let a virtuous Education of Youth be our Care; *That our Sons may grow up as the young Plants, and that our Daughters may be as the poliſh'd Corners of the Temple.*

Alexander the Great, had ſuch an extraordinary Value and Eſteem for his Education, that he uſed to ſay, He was more obliged to *Ariſtotle* his Tutor, for his Learning, than to *Philip* his Father, for his Life; ſeeing the one was momentary, and the other permanent, and never to be blotted out in Oblivion.

Never was a virtuous Education of Youth more needful than in the preſent Age, when ſuch a general Corruption of Manners has overſpread our Land, that even Reality is become a Rarity, and Virtue by Excommunication is dead in Law.

A Soul without Education is like Marble in a Quarry, which ſhews none of its inherent Beauties, 'till the Skill of the Poliſher fetches out the Colours, makes the Surface ſhine, and diſcovers every ornamental Cloud, Spot and Vein, that runs through the Body of it; Education, after the ſame Manner, when it works upon a noble Mind, draws out to View every latent Virtue and Perfection; which, without ſuch Help, are never able to make their Appearance.

" As Education rules our Will.
" Our Fortune's either Good, or Ill.

FABLE

FABLE II. *The ſick* Miſer *and the* Angel.

A *Rich* and *covetous Man*, being ſick, and near his Death, ſurveys, and reflects on his paſt Actions.

And conſidering how by Oppreſſion and Extortion he had amaſſed large Sums, endeavours to attone for his Injuſtice by Death-bed Charity.

He makes his Will, and bequeaths large Sums to be applied to pious Uſes, but not a Penny was to be paid 'till after his Deceaſe.

An *Angel* appears to him, and tells him, *What he gave thus was not Charity; becauſe he parted with Nothing he could keep; but if he would do Good, it muſt be in his Life-Time.*

The *Miſer* perplexed, ſtill graſps his Wealth, 'till Death forces him to let go his Hold.

MORAL.

Of all the Vices Mankind are ſubject to, none is of ſo long Continuance as Covetouſneſs.

All others leave us, or we leave them when old Age overtakes us; but this (too often) goes with us from this World to the next.

'Tis ſurprizing to conſider, That a Perſon labouring under the Infirmities incident to ancient People, and ſeeming to draw very near the Grave, ſhould ſtill carp and be anxious, for what can by no Means be ſerviceable, and which if acquired, muſt very ſoon be parted with.

This is like a Thief robbing at the Gallows; or a Shipwreck'd Mariner loading himſelf with Weights, that more ſpeedily ſink him.

But ſuch is the reſtleſs Temper of many Perſons; they can never be ſatisfied, tho' they enjoy more than enough.

Auguſtus repreſented the Folly and Unreaſonableneſs of this Vice, to his Favourite *Mæcenas*, by ſhewing him that Six Feet in Length, and two Feet in Breadth, of Earth, was the whole Portion of the greateſt Monarch.

Nevertheleſs, Riches, when honeſtly acquired and religiouſly applied, are great Bleſſings; they enable the Poſſeſſor of them to do much Good in the World, by Feeding the Hungry, Clothing the Naked, Inſtructing the Ignorant, Reclaiming the Vicious, and many other Ways they capacitate him to be the Inſtrument of God's Honour, by being a publick Benefactor to Mankind.

But when Riches are gotten by diſhoneſt Means, and applied to wicked Purpoſes, they are then a great Evil; as being capable of doing very much Miſchief.

However acquired, they ought to be rightly uſed; either juſtly, in ſatisfying the Demands of thoſe who have a Property in them, or charitably, by Diſtribution to thoſe who need them.

Never to be coveted for their own Sake, nor hoarded for our Humour; but religiouſly managed for the Glory of him who gave them.

" For Miſers often do tormented lie,
" In Hopes to live, and anxious Fears to die.

FABLE

FABLE III. *The* Farmer *and* Jupiter.

A *Farmer* having no Children, prays to *Jupiter*, who grants his Requeſts, by giving him Two Sons and a Daughter.

Not yet content, he prays again, that they may be rich, great, and fair; to which *Jove* conſents.

The firſt Son grows vaſtly rich, but withal extremely covetous.

The ſecond becomes the Favourite of his Prince, whereby he attains the higheſt Place at Court; but by ill Conduct, is diſgracefully tumbled headlong down.

The Daughter is fair as *Aurora*, but exceſſive proud of her Beauty; by which Means ſhe is ſlighted and contemned; lives dejected, and dies a Virgin.

The

The Farmer blames *Jove* for the Miſcarriage of his Children; to whom *Jove* replies, "I granted your Petitions to "pleaſe you, and you ſee the Conſequence; henceforth learn "and practice Virtue, and leave the Reſt to my Management."

MORAL.

Contentment is the greateſt of moral Virtues, and the trueſt Riches.

He enjoys enough who wants no more; but the Perſon unſatisfied in the Station Providence has placed him, will hardly ever be pleaſed.

The Almighty cannot puniſh us more ſeverely than by granting all we deſire; nor ſhew us more Favour than by denying ſome of our Requeſts.

Wiſdom teaches us to value Content above all Things, and a virtuous Mind above all worldly Glory.

Alexander conquered the whole World, and then lamented that he had not another World to conquer; not conſidering that he had yet himſelf to overcome.——The Want of this ruin'd him.

Riches, Honour, and Beauty, in the Opinion of Mankind are the greateſt terreſtrial Bleſſings; but on a cloſe Survey we ſhall find a very great Miſtake in the Account.

Riches make themſelves Wings and fly away; or elſe are buried in the Earth ſo as to become uſeleſs.

Honour is but a Blaſt; a Deity To-day, and To-morrow a Dæmon.

Beauty is a Flower, pleaſing in the Morning, but withering and decaying in the Evening.

But Virtue out-laſts Time, its Riches never leave us; its Honour never diminiſhes; and its Beauty never decays.

All good Things proceed from it, 'tis an Adamantine Fountain, an invincible Fortreſs, repelling all the Force of Envy, a glorious Crown without a Thorn, an Ornament to all that poſſeſs it, a ſure Defence againſt all Evil here, and a certain Conductor to Glory hereafter.

All good Men openly reverence it, and even bad Men ſecretly; its Charms are irreſiſtible, and its Rewards eternal.

"Seek Virtue——And of that poſſeſt,
"Henceforth to GOD reſign the reſt.

FABLE IV. *The* Eagle *and the* Aſſembly *of* Animals.

JOVE taking a Survey of the World, heard ſtrange Murmurings among the Creatures.

The *Fiſh* complained of their Element, deſiring to ſolace themſelves in the Groves and Meadows.

The *Birds* deſire to regale in the Waters, and the *Beaſts* to aſcend the airy Regions.

Jove calls the *Eagle*, and commiſſions him to inform the Creatures, *That all had Liberty to change their Situations.*

The *Eagle* calls a grand *Aſſembly*, and declares his Order to the Creatures.

But all inſtead of embracing what they had requeſted, ſtood ſilent and confounded.

Where-

Whereupon the *Eagle* retorts upon them —*What are all mute? Do none agree? For Shame! Depart, and be ſatisfied each in his Station.*

MORAL.

Curioſity, is very often fatal in its Conſequences, and pernicious in its Effects.

How often do we ſee the Attempts of *Schemiſts*, and vain *Pretenders*, evaporate into Smoke; and their abortive Undertakings become the Deriſion of the wiſeſt Part of Mankind! How many Perſons have in vain, ſought after the Philoſopher's Stone, and ruined themſelves and Dependants, without being able to come at it.

Could we pry into all the Myſteries of Nature, fathom the Profundity of the vaſt Abyſs, find out the moſt ſecret Things of the Earth, and with a ſtaff walk to Heaven, even yet ſomething would be wanting to complete our Deſires.

Happineſs is not fully attainable in this World, but is reſerved for a better.

Yet Knowledge, as far as it may be uſeful, makes Life very agreeable; Arts and Sciences delight the Mind; and a ſtudious Application to Buſineſs in Youth, makes Age comfortable.

Induſtry is ever commendable, and if our Condition be low, 'tis our Duty by all honeſt Means we can contrive, to advance ourſelves; among which, none are more likely than Learning, which is an Ornament to Mankind.

Sloth is ever deteſtible; Idleneſs always procures Poverty, and Lazineſs Want; yet an unſettled Mind rarely has Peace, or an ungovernable Diſpoſition Satisfaction.

A *Bee* in a *Bottle* may labour much for his Enlargement, but to little Purpoſe; ſo the *Mind* of a *Man* intent on Things vain, or contrary to his Nature, may be full of Inquietude, and never gain his End.

A Diſpoſition calm and ſerene, founded on Virtue and Knowledge; an induſtrious Endeavour to diſcharge the Duties of our reſpective Stations, and a firm Reliance on Providence, for our Support under all Difficulties, will make us more happy than the Poſſeſſion of the *Indies*.

"Contentment is a conſtant Store;
"Deſire what's fit, and nothing more.

FABLE V. *The* Peacock, Turkey, *and* Gooſe.

THE *Peacock* ſtanding among the *Poultry*, and diſplaying his ſpangled Feathers, the *Gooſe* hiſſes at him, the *Turkey* derides him, and the other Fowls cenſure every imaginary Blemiſh, and conceited Imperfection.

One finds Fault with his Legs, another with his Voice, a third with his Magnitude, and all are offended at his Pride and Vanity.

The *Peacock* obſerving them, ſays, "'Tis a bad World, "when ſmall and inconſiderable Blemiſhes, hinder the Sight "of great Beauties."

MORAL.

If *Providence* furniſhes a Perſon with a ſuperior Share of Excellence, or Induſtry prompts him to an Improvement of his Parts, the envious Drone will be ſure to cavil at him.

Some

Souls that cannot bear another commended without being angry; or allow any Merit, but in themselves.

Conceitedness of our own Performances is a great Fault; as it hinders us from advancing farther, and renders us ridiculous to Mankind.

A Man full of himself, and that despises others, eclipses his own Desert, and robs the World of a valuable Treasure.

Humility is the Highway to Honour; a low Opinion of ourselves, a just Esteem of others, a firm Dependence on Providence, and an industrious Improvement of what we enjoy, will raise us above the common Level, render us respected among the Judicious, and make us esteem'd by our Betters.

Indeed Envy can see no Beauties, nor hide any Blemishes; yet the truly valuable Person will shine, like Rays of Light in Obscurity.

To commend what is praise-worthy, is common Justice; and to depreciate what is well done, is dishoneſt.

That Man who lives only for himself, is of a base and ignoble Spirit; generous Minds are forward in promoting whatever may tend to Publick Good.

The Glory of a good Man, is a good Conscience; this affords inward Peace at all Times.

Some poor Men are undervalued, as worth Nothing; and some rich Men are overvalued, tho' Nothing worth.

Men who are commodious to none but themselves, are not worthy to be esteemed in the Commonwealth.

He who commends himself is chargeable with Arrogance; and he that discommends himself, with Folly.

Prejudice and Ill-nature make a Man hateful to others, and a Plague to himself.

Envy is like a Canker; it eats and devours all around it; it robs us of our Comfort, and our Neighbour of his Repose; it captivates our Understanding, and hoodwinks our Reason; it dims our Sight, and obstructs our Knowledge; it discovers the deform'd Part only, and will not let us see the Beauty of what is valuable.

"When Envy prompts the Mind to Spleen,
"The brightest Charms are overseen.

FABLE

FABLE VI. *The* Fox *at the Point of Death.*

A *Fox* worn out with Age, perceives his End approaching, and calls all his Sons together; to whom he ſays, *My Sons, my Race is run, my Days are at an End, I pray you take my laſt Advice.*

Amend your Lives, forſake your Errors, and live honeſtly; that you may die comfortably.

To which one of them replied, *Your Advice is vain—— How can we, who are naturally vicious, and educated under ſo bad a Maſter as yourſelf, ever change our Manners?*

MORAL.

The Minds of young Perſons are like ſoft Wax, capable of any Impreſſions.

The

The Seeds of Virtue firſt ſown, lay a pleaſant Foundation for a good Life, as thoſe of Vice do for a bad one.

A bad Example has a ſtrong Influence on a weak Mind; and outweighs many good Precepts.

That Preacher will make but very few Converts, whoſe Practice runs counter to his Doctrine.

All Perſons deſire to die well, tho' few care to live ſo.

An happy Death is the never-failing Portion of a well ſpent Life; which always ends in eternal Bliſs and Glory.

By living virtuouſly we ſave ourſelves much Trouble, Vice being ever attended with great Perplexities.

He that lives according to Reaſon ſhall never be poor; and he that governs his Life by Opinion, ſhall never be rich; for Nature is limited, but Fancy is boundleſs.

That Man is wealthy enough that wanteth not; he is great enough that is his own Maſter, and he is happy enough that lives to die well.

We have every Thing if we deſire Nothing; a contented Mind is richer than *Cræſus*, or both the *Indies*.

In labouring to inſtruct the Mind with valuable Qualities, Praiſe is purchaſed with Men, and Favour with GOD.

He that inſtructs one that thinks himſelf wiſe enough, has a Fool for his Scholar; and he that thinks himſelf wiſe enough to inſtruct himſelf, has a Fool for his Maſter.

It is a moſt noble and commendable Deſign in Children, deſcended of mean Parents, by their Induſtry to become the Sons of Virtue; and by the Improvement of their Parts, to be equal with thoſe of honourable Deſcent, in Wiſdom and Knowledge.

The great Leſſon of Morality is, To do as we would be done by; and, love our Neighbour as ourſelves.

Knowledge and Learning, Riches and Honour, even in their moſt reſplendent Gallantry, are all but inſignificant Pageantry, without Piety and Virtue.

"He that in virtuous Knowledge takes Delight,
"True Happineſs has always in his Sight.

A Morning *Prayer for a Child.*

GLORY be to Thee, O Lord, who haſt preſerved me from the Perils of the Night paſt; who haſt refreſhed me with Sleep, and raiſed me up again to praiſe thy Holy Name.

I humbly worſhip Thee, O God, my Heavenly Father, through Jeſus Chriſt my Redeemer; and I do again devote myſelf to Thee, deſiring to ſerve Thee faithfully, this and all the Days of my Life.

I was made thy Child, and the Diſciple of thy Son Jeſus, by Baptiſm: and then received the Promiſe of thy Holy Spirit: Let that good Spirit thoroughly cleanſe me from all the Corruptions of my Nature.

Help me to remember Thee, my Creator, in the Days of my Youth.

Preſerve me from thoſe Errors and Follies, to which the Frailty of my Age does moſt expoſe me, and keep me innocent from every great Offence.

Deliver me from the Vanity of my own Heart, and from the Temptations of evil Company.

Incline my Heart to all that is good, that I may be modeſt and humble, true and juſt, temperate and diligent, reſpectful and obedient to my Superiors, that I may fear and love Thee above all; that I may love my Neighbour as myſelf, and do to every one as I would they ſhould do unto me.

Let thy good Providence defend me this Day from all Evil; let the Grace of thy holy Spirit continually prevent and aſſiſt me.

Bleſs me I pray Thee, in my Learning, and help me daily to encreaſe in Knowledge, and Wiſdom, and all Virtue.

Bleſs and defend, I beſeech Thee, from all their Enemies, our Moſt Gracious Sovereign Lord King *George*, his Royal Highneſs *Frederick* Prince of *Wales*, and all the Royal Family.

I humbly beg thy Bleſſing alſo upon all our ſpiritual Paſtors and Maſters, all my Relations and Friends (particularly * my Father and Mother, my Brothers and Siſters) and every one in this Houſe: Grant to them whatſoever may be good for them in this Life, and guide them to Life Everlaſting.

I humbly commit myſelf to Thee, O Lord, in the Name of Jeſus Chriſt my Saviour, and in the Words which he himſelf hath taught me, ſaying,

Our Father, &c.

* *Here let the Child mention his or her particular Relations.*

An Evening *Prayer for a Child.*

GLORY be to Thee, O Lord, who haſt preſerved me the Day paſt, who haſt defended me from all the Evils to which I am conſtantly expoſed in this uncertain Life, who haſt continued my Health, who haſt beſtowed upon me all Things neceſſary for Life and Godlineſs.

I humbly beſeech Thee, O heavenly Father, to pardon whatſoever thou haſt ſeen amiſs in me this Day, in my Thoughts, Words, or Actions (* particularly ----)

Make me, O Lord, thoroughly ſenſible of the great Weakneſs and Corruption of my Nature, and the many Errors of my Life.

Aſſiſt me, I pray Thee, in making it my conſtant Endeavour to reſiſt and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increaſe in the Knowledge and Love of Thee, my God, and of my Saviour Jeſus Chriſt.

Shew me the Way in which I ſhould walk, whilſt I am young, and grant that I may never depart from it.

Bleſs to me, I pray Thee, whatſoever good Inſtructions have been given me this Day; help me carefully to remember them, and duly to improve them, that I may be ever growing in Knowledge, and Wiſdom, and Goodneſs.

Bleſs and defend, I beſeech Thee, from all their Enemies our Moſt Gracious Sovereign Lord King *George*, his Roya

* *Here let the Child confeſs to GOD, whatever Sin he or ſhe may have committed the Day paſt.*

Highne

Highneſs *Frederick* Prince of *Wales*, and all the Royal Family.

I humbly beg thy Bleſſing upon all our ſpiritual Paſtors and Maſters, all my Relations and Friends, particulary my, &c. and every one in this Houſe. Let it Pleaſe Thee to guide us all in this Life preſent, and to conduct us to thy Heavenly Kingdom.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Bleſſing through Jeſus Chriſt our Lord and Saviour; in whoſe Words I conclude my Prayers.

Our Father, &c.

A Prayer for every Child when they come into their Seat in Church.

LORD, I am now in thy Houſe; aſſiſt, I pray Thee, and accept of my Services; let thy Holy Spirit help my Infirmities, diſpoſing my Heart to Serioufneſs, Attention, and Devotion, to the Honour of thy Holy Name, and the Benefit of my Soul, through Jeſus Chriſt our Saviour. *Amen.*

Before leaving the Seat.

BLESSED be thy Name, O Lord, for this Opportunity of attending Thee in thy Houſe and Service.

Make me, I pray Thee, a Doer of thy Word, not a Hearer only:

Accept both us and our Services, through our only Mediator Jeſus Chriſt. *Amen.*

A Grace before Meat.

SAnctify, O Lord, we beſeech Thee, theſe thy good Creatures to our Uſe, and us to thy Service, through Jeſus Chriſt our Saviour. *Amen.*

A Grace after Meat.

BLeſſed and praiſed be thy Holy Fame, O God, for theſe and all thy other Bleſſings beſtowed upon us, through Jeſus Chriſt our Lord. *Amen.*

On WRITING.

WHEN the OMNIPOTENT had fram'd the *World*,
And round the *Globe* his glorious Works had hurl'd,
Then MAN improv'd the Products of the Earth,
And gave to *Trades* and *Arts* their uſeful Birth,
And as the World encreas'd, *Men* wiſer grew,
But wanted *Something* ſtill they never knew.
'Till *One* from *Heaven* inſpir'd, with thoughtful Mind,
To work his *fellow Creatures Good* inclin'd,
Invented WRITING; ------ Then they wanted Nought,
That could at *Home*, *or other Lands* be bought;
For by this *Art* with *diſtant Climes* they dealt,
And all the *Joys* of *abſent Friends* they felt;
In *ſilent Characters* their Minds reveal'd,
O'er Hills and Dales, and o'er the Seas conceal'd.
Strange ART---- That doth ſuch wondrous Things repeat
Of ancient *Heroes*, Good, as well as Great.
This Art, to all *Mankind* its *Uſe* imparts,
Supports our *Learning*, *Merchandiſe*, and *Arts*,
Religion, *Hiſtories* of the *World*, and *Men*.
Would not be known, nor laſt, without the *Pen*,
WRITING! ---*O heavenly* ART! --- What Skill can raiſe
An *earthly Voice* ſo high, to ſing thy Praiſe!
Thy *Merit* is above our *Mortal Lays*.

The END.

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